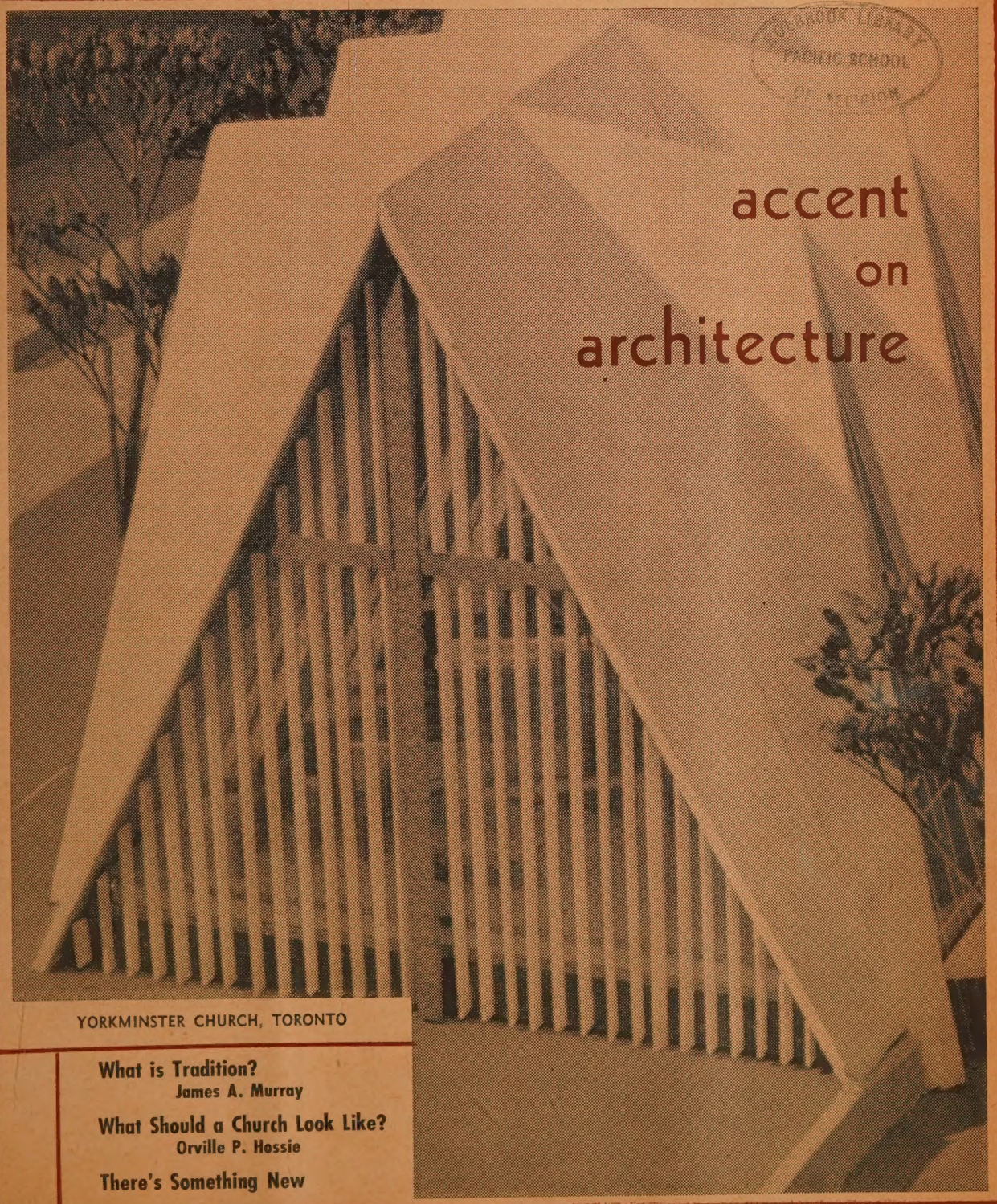
OBSERVER



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OF RELIGION

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YORKMINSTER CHURCH, TORONTO

What is Tradition?
James A. Murray

What Should a Church Look Like?
Orville P. Hossie

There's Something New

He Smiles!!

Because...

THE MISSIONARY AND MAINTENANCE FUND MAKES HIS TREATMENT POSSIBLE

5,000

LEPERS ARE RECEIVING TREATMENT IN OUR SEVEN LEPER COLONIES

Through Your Gifts

To

THE MISSIONARY AND MAINTENANCE FUND

Devotions

By PETER GORDON WHITE

St. Patrick's Prayer

WOULDN'T you know it would be the patron saint of Ireland who would pray for "sweet talk!" There is a reality about this prayer that gives it the hard-fact brilliance of a diamond:

"May the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me." What follows is classically simple, saintly, and strong:

Christ be with me.
Christ before me.
Christ after me.
Christ in me.
Christ under me.
Christ over me.
Christ on my right hand.
Christ on my left hand.
Christ on this side.
Christ on that side.
Christ at my back.
Christ in the head of everyone to whom I speak.
Christ in the mouth of every person who speaks to me.
Christ in the eye of every person who looks upon me.
Christ in the ear of everyone who hears me today. Amen.

A modern saint, called to a field of labours that may be every bit as difficult as St. Patrick's Ireland of the middle ages —Walter Russell Bowie of New York— has written a rhyming version of St. Patrick's prayer-thoughts. This is the sort of thing that commends itself for family worship, perhaps after breakfast Bible reading:

I bind unto myself today
The power of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need;
The wisdom of my God to teach,
His hand to guide, his shield to ward;
The word of God to give me speech,
His heavenly host to be my guard.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6: 14.

". . . Jesus saves us through His Cross only as that Cross becomes the symbol of all our thought and aspiration and planning and the inspiration of all our life. And it is only a Cross-centred religion that has strength enough and vitality enough to save the world."

Daily Bible Readings

IT IS good to have letters from some who have taken up the practice of daily Bible reading at home, encouraged by the listings on this OBSERVER Devotional Page. Here are the selections from now to Easter Day.

Mar. 15. A Time of Sifting. Luke 22: 31-38.
Mar. 16. "Remember Jesus Christ." 2 Timothy 2: 8-13.
Mar. 17. Our High Priest. John 17: 1-10.
Mar. 18. The Bread of Life. John 6: 32-40.

The Meaning of Christ's Suffering—Luke 23: 1-56.

Mar. 19. The Suffering Saviour. Luke 22: 39-44.
Mar. 20. The Scourged Christ. Matthew 27: 26-31.
Mar. 21. The Forgiving Christ. Luke 23: 33-43.
Mar. 22. Jesus on the Cross. Luke 23: 44-49.
Mar. 23. Necessity of the Cross. John 12: 23-32.
Mar. 24. Message of the Cross. 1 Corinthians 1: 17-25.
Mar. 25. Christ Died for Us. John 3: 16-22.

APRIL, MAY, JUNE, 1956

Luke's Story of Our Lord (*Concluded*)

The Meaning of the Resurrection. Luke 24: 1-53.

Mar. 26. The Empty Tomb. Matthew 28: 1-10.
Mar. 27. Hope Revived. 1 Peter 1: 3-9.
Mar. 28. The Last Breakfast. John 21: 1-14.
Mar. 29. Declared the Son of God. Romans 1: 1-9.
Mar. 30. Christ Supreme. Philippians 2: 1-9.
Mar. 31. The Ascension. Luke 24: 50-53.

Palm Branches: the Cross

THERE is a remarkable contrast between the symbols of the Palms and the Cross. Yet what is even more amazing is that, when the new religion creeps from the catacombs to take possession of the world, its symbol is not the Palms but the Cross.

The paradoxical fact is that, when men do look at life bravely and unafraid, they understand how much sorrow and defeat there is in it, and therefore any religion with power must enable them to face life as it is.—*John C. Schroeder*

Prayer for Palm Sunday

LOVE divine, love lowly-hearted,
Our city's gates stand widely open to thy welcome.
Without thee the people are uncrowned,
Tumult and rebellion break forth,
Truth is perished in the street,
And justice fallen at our gates.

Come and establish thy Kingdom in our midst,
Sending peace on the earth,
Peace in the hearts of men.

Apart from thee all temples stand desolate,
Unblest by sacrifice,
Unsanctioned by altar fires,
Unhallowed by thankful song.

Hear us as we cry:
Hosanna in the highest;
Blessed is he that cometh in the name of the Lord.

—Author unknown

Church Confronts World

THE Annual Meeting of the Board of Evangelism and Social Service attacked moral and social ills. Dr. A. J. Wilson reports on what the Board did.

Reviewed the work done in the 21 Homes and Institutions under its care. Planned an illustrated pamphlet on this work. . . . Heard a report from Rev. W. G. Berry on the progress of The National Evangelistic Mission, and pledged support. . . Recommended a card index of church members be established in a central place to facilitate transfer of members. . . Heard with satisfaction of the success of the London Conference Radio Commission and offered help to establish one in the Bay of Quinte Conference. . . Asked the Federal Government to increase old age pension payments and family allowances.

* * * *

Listened to an address by Rev. Charles Ray Goff, minister, Chicago Temple, on "The Sanctuary and the Sidewalk"—a plea for intensified Church work in the downtown areas. . . Commended National Health Insurance and called on all levels of government to support such an undertaking. . . Recognized the trend to shorter working hours and promised to co-operate with the Board of Christian Education to provide programmes on the right use of leisure. . . Extended congratulations to the reunited labour unions, and called on the new union to have regard to its increased responsibility. . . Examined the widespread hardships caused by automotive strikes and called on the Prime Minister St. Laurent to instruct the Gordon Commission to study this industry. . . Heard an address by Judge Walter Little of the Ontario Conciliation Board on the place of conciliation in industrial disputes.

* * * *

Deplored the small share of the national income received by farmers, urged removal of tariffs, and imposition of subsidies if necessary to give the farmer a more equitable share of the national income. . . Recognized the existence of stock and grain exchanges and urged the authorities to curb inflationary tendencies. . . Realized the extent of hunger in the world, called on congregations to contribute funds for the world's hungry, and urged the Canadian Council of Churches to explore the possibilities of an arrangement between churches and the Federal Government to share Canada's food surpluses.

* * * *

Listened to an account of the work done at the Tenth Session of the Assembly of the U.N. by Hon. Paul Martin, Minister of National Health and Welfare, who at the close of his address answered questions. . . Endorsed the N.E.M. Plan to hold 105 town preaching missions in 1956, an exchange of ministers arranged in co-operation with the Conferences. . . Noted with satisfaction the number of films and film strips available for evangelism by the Board of Information and Stewardship. . . Recognized a trend towards disregard for law, urged obedience to laws and commended attorneys general who are rigidly enforcing highway traffic laws. . . Reviewed modern attitudes to sex behaviour and resolved to co-operate with the Board of Christian Education to increase efforts to a better understanding of sex, and urged press and radio not to give undue emphasis to sex offences.

Reaffirmed the United Church attitude of uncompromising hostility to the liquor traffic, urged total voluntary abstinence, and an intensified educational campaign. . . Requested the Executive of the General Council to ask the Lord's Day Alliance immediately to place a test case of the Lord's Day (Ontario) Act, 1950, before the courts. . . Congratulated those provincial

(*Continued on page 30*)

ALBERT COLLEGE

One of Canada's Oldest Co-Educational Colleges

AN IMPORTANT MESSAGE

for those interested in the future of Albert College

To date, we have received contributions and pledges to the amount of $135,000.00 for the Albert College Centennial Campaign. BUT we still *urgently* require your donations, if we are to reach the campaign objective. The active participation by so many churches is most encouraging. Of the 17 Presbyteries in the Bay of Quinte and Toronto areas, 16 have answered our request for financial aid and are actively at work. (It is expected the 17th will be organized shortly.) If we are to meet the pressing demands of our expansion programme we must have the support of every United Church congregation.

Do *your* part to advance the case of Christian education and send your donation NOW to:

The

Albert College

Centennial Campaign

Albert College

BELLEVILLE, Ont.

Centennial Campaign Objective	*$300,000.00*
Total amount received to date (Cash and Pledges)	*$135,000.00*
We still require	*$165,000.00*

Letters

Neglect Causes Trouble

Dear Sir: Your article "Is It a Great Church?" cheered me up the most of any I have read in THE OBSERVER in many a day. . .

And now having set these sorry conditions out in the open, let us examine ourselves before our God and Saviour Jesus Christ believing that having confessed our weaknesses He can make us strong.

. . . Are we not forced to admit that for the most part our troubles come from neglecting as a church to impress on every member the need for seeking and continuing to seek the indwelling of His Holy Spirit in our individual hearts.

Cainsville, Ont. Anthony McLellan.

The Average Church?

Dear Sir: You say that we are not studying enough and we are not going down deeply enough into our faith. This may be true, but let's have a look at the average church today.

It seems to me that most of the things we congratulate ourselves on are increased membership, erection of fine church buildings, and cleverly contrived promotional ventures. . .

We smugly boast that only Christianity can save the world. Well if what goes on at the average church is going to save the world, then I feel sorry for the world.

Materialism and secularism is not as much to blame as is the typical church programme that is offered today. To hold bazaars, lunches and bake sales are all admirable pursuits, but they are not religion. On Sunday only is it a religious institution. During the week it is a series of semi-commercial activities. The Gospel proclaimed on Sunday, if it is proclaimed at all, finds no related connection with the activities of the week-day. . .

Toronto, Ont. G. Allen.

Those Choir Frills

Dear Sir: Your article on adornment of dress by members of choirs gave me reason to be thankful. For years I have wished someone would take up this subject. It has been a source of real heartache to me.

Now I am praying that God will use your message and that changes will result. . .

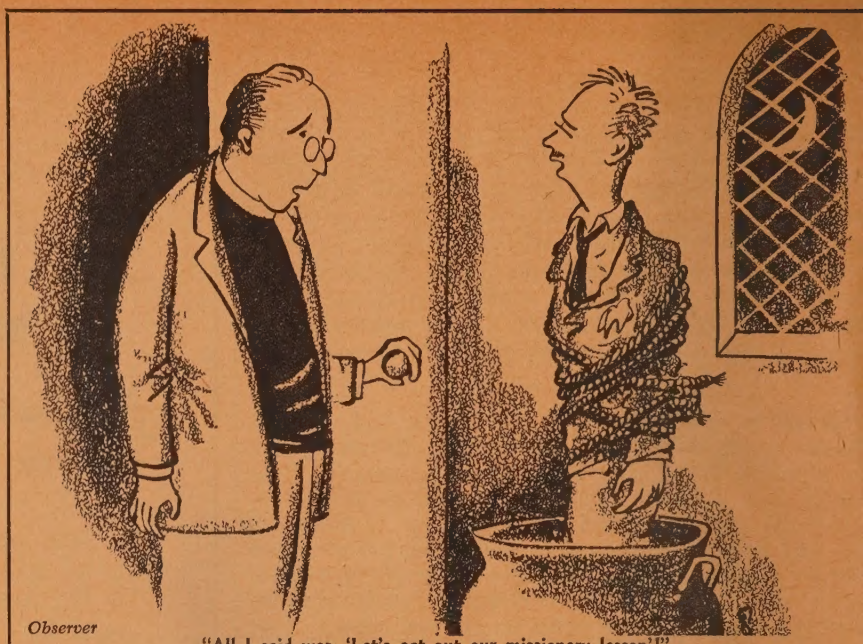
Toronto, Ont. Constance MacLeod.

Likes Woodside Articles

Dear Sir: For many months I have received pleasure and inspiration through the pages of THE OBSERVER. It was good to see an appraisal of the international situation written by such a top authority as Willson Woodside. I hope we may hear from him again, and perhaps from Dr. Stewart Allen when he returns from the church seminar in Washington. . .

For a long time I have been troubled over the attitude of our church toward communism. It has been said that the church is the conscience of the people. If this is so, one would think that cries of protest from church people everywhere would reverberate around the world until even those people behind prison walls and in slave labour camps might hear and take heart. . .

Owen Sound, Ont. V. Winifred McFaul.



Observer

"All I said was, 'Let's act out our missionary lesson'!"

Some One "Goofed"

Dear Sir: In the opinion of many local citizens who are more intimately associated and acquainted with the current Dresden situation than is Mr. E. L. Homewood or the editor, the choice of the "study in black and white" picture cover was in very poor taste.

To see this picture must be very gratifying to members of the Jehovah's Witnesses group, of which Mr. Carter is a follower. . . . Mr. Carter owns property in our immediate community. . . We feel that this time some one "goofed."

Dresden, Ont. Mrs. Wm. C. Lawrence.

Encourage Proper Attire

Dear Sir: In a recent issue, Rev. J. A. Davidson writes a very interesting column regarding clerical attire. A certain amount of discussion has resulted. . . Not many seem to worry about the Chudleigh Rule but they do admit that the regulation dress of the minister means a lot to them. Nonconformists though we be there would seem to be something in our system that appreciates a certain degree of what Mr. Davidson terms "sartorial elegance."

The brief that clothes are important has been held for a long time. Man, conscious of the beauty with which God had clothed the earth, felt a desire to array himself in keeping with his occupation. Everywhere from the royal palace down through the courts of justice, the army, the navy, the air force, the boy scouts, even to the junior football team, there is a recognition of the value of distinctive and suitable clothes.

There is not much concern about the height of the collar but there is some about the lack of a clerical collar. I hope that it may not be an unworthy desire that the younger ministers of the United Church wear suitable attire in the pulpit.

Osgoode, Ont. A Tory

Punctuation Does It

Dear Sir: I have read with interest several letters in THE OBSERVER re the petition . . . wherein we ask for leading . . . Changes have been suggested in the wording. It appears to me that it would be better to leave the words as they stand and punctuate. Put a comma, semi-colon or perhaps a dash, after the word "us." Then the petition would read, and we would pray: "Lead us—not into temptation . . ." At the dash we pause as though the petition were already complete. But now comes another thought into our prayer giving an entirely different conception to the petition . . ."

Thamesville, Ont. L. Bartlett

THE UNITED CHURCH
OBSERVER

MARCH 15, 1956

5

Published under authority of The General Council by The United Church Publishing House, 299 Queen St W., Toronto

Book Steward: C. H. Dickinson

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Wm. J. Bradshaw

Issued Twice Each Month—the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 126, No. 9 New Series, Vol. 18, No. 2

Circulation this issue, 162,810

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IN THE NEXT ISSUE

EASTER, 1956

Easter Meditation
By GERALD R. CRAGG

A Symposium on "Shall A Man Live Again"?

Print Shop to Pulpit
(A Picture Story)

Observations

WINNIPEG. The snow drifts were high and the mercury was low when we arrived here. At first we thought the Winnipeggers were very considerate of the hotel caretakers, what with all of them carrying brooms to sweep off the snow. Then we learned that The Bonspiel was on, and half of Manitoba seemed to be in town. In Ontario towns we always thought of curling as something for dignified business and professional men, but here we learn it is a way of life. Half the preachers seemed to be "still in" by week-end, and the wives and the children also have their rinks.

It was obvious that Dr. W. C. Lockhart, new Principal of United College, was right at home. We met him trudging along Portage Avenue one day, lugging a great big cup back to the school, which he and some of the Professors had won against some keen competition from the rest of the clergy.

* * * *

● THE FINEST THING we have heard about in a long time was the recent action of St. Andrew's River Heights. Their young assistant, the Rev. J. L. Paterson, has been working pretty hard, heading up the youth work, assisting Dr. J. L. McInnis, helping to carry the load of detail which falls on a minister when a new church goes up. The congregation realized this, and so the other night they voted to send Mr. Paterson off to Edinburgh for a year's post-graduate study. And just so the grandparents abroad will have a chance to see their daughter, who met Mr. Paterson when he was an RCAF Navigator during the war, and returned here as a war bride, St. Andrew's has made the gift large enough for him to take his wife and children across the Atlantic, too.

* * * *

● MAGNIFICENT CHURCH BUILDINGS were erected in Winnipeg back forty years or so ago. We don't know any finer in Canada than Westminster and Knox, with their piles of grey stone rearing up towards the sky. Nor do we know any churches which could afford to build so well today.

* * * *

● "MARK HOPKINS sat on one end of a log and James Garfield sat on the other" a long time ago, and memory of the scene still gives us a clue to a good educational process. We couldn't help but think of this as we wandered about the halls, and elbowed our way through the crowds of students at United College. Take a look at the record of its distinguished graduates, remember the names of its great professors, size up its present crop of bright students, run your finger down the list of top-notch staff members, and you can see the Garfield - Hopkins reference. Scan the ancient college building, ponder the woefully inadequate salaries for staff, and you think about the log.

We were tremendously excited with United College. We didn't make the early morning chapel, but we attended the 9.35 service, had coffee with professors and students in the canteen, and late in the evening wandered back with Principal W. C. Lockhart to the chapel service planned and conducted by staff and students. There, at the end of the day, with a good evening's work behind, they met for prayers again. Then another refreshing time over hot chocolate in the canteen, where we found it a little hard to distinguish between the youthful staff members and older students.

We don't know where you could find a better example of friendly and relaxed, but dignified relationship between staff and students. Nor a finer mingling of the intellectual and devotional life! It carries over into Dean Freeman's house, where the theologs and their wives meet with the Dean and his family in the intimate fellowship of teacher and student, seeking together to serve the church. In the Lockhart home, and Professors' living rooms, you find the same fine spirit.

More power to the great Universities. But there is still a big place for the small college, where prayers are said, and the steady search for learning is shot through with reverence and devotion for the things of God. We wish that the Church had a keener sense of its tradition here. We hope that Winnipeg and The United Church of Canada are loyal to United College, and give it support. However we will write more of it later. Sufficient to say here, that everyone in Winnipeg seems to feel that the late Principal Graham has been succeeded by another fine Principal in Dr. W. C. Lockhart.

* * * *

● GOOD PHOTOGRAPHS, not of groups of people burning mortgages or making dedications, but other action pictures of church life . . . particularly in the country churches are needed. That's why we are having a little contest announced elsewhere. What we want right now are some Easter pictures, to use a year hence.

The Death Sentence

WE ARE still hopeful, not too hopeful, that Canada will abolish capital punishment. The decision in Great Britain is cheering. It is even more cheering to hear that the Gallup Poll finds a sharp shift in Canadian opinion. Two years ago 71 per cent. favoured retention of the death penalty. Now only 51 per cent. do.

However, we are growing tired of the sentimentalists skirting the issue, and we are afraid that the Parliamentary Committee will come in with recommendations which will detour Ottawa's main concern. We keep hearing suggestions that there should be a more humane method like gassing or electrocuting, and that the death sentence should be carried out in some central place. We wonder what community is going to bid for the honour.

There is no humane method of execution. It is fatuous to argue the merits of poison gas against hanging, when the central issue is whether or not the death sentence is to be continued.

There is only one valid argument for its retention, and that is that it may be a deterrent to crime and thereby a protection to society. Logic demands that if we think that it is a deterrent, we should continue the gruesome methods in the communities where the crime occurs. And if it were proven to be a deterrent we wouldn't argue to abolish it. But it hasn't been. In the absence of evidence that it deters we have to consider the arguments against it. They are: its basic unChristian nature, its brutalizing effect on society, the chance, rare though it may be, that the innocent will be executed, and the on-again off-again sort of thing we have been having, with postponings, last minute appeals and reprieves, all symptoms of our official bad conscience. We'd like to see Parliament lead, and not follow in this thing.

ADVERTISING POLICY

IN THIS issue we publish an advertisement from Huron Presbytery, appealing for a change in The United Church Pension Fund plan, as adopted by the 16th General Council. The decision to publish this has not been made without serious thought by the editor. We do not wish to argue the pros and cons of the Pension Plan here, now, nor do we wish to comment on the ideas expressed in the advertisement, or accept responsibility for them.

However, we feel we should make a statement on advertising policy. In future we will decline to publish advertisements submitted from any organization, individual or court of the Church, appealing against the policies of another individual, organization or court. We feel this to be the proper exercise of our editorial responsibility. Thinking people can see what anarchy could result, otherwise.

We would make an exception if doors for proper discussion were closed, or if somehow proper channels for appeal were blocked. We can't imagine this happening in the United Church, for we have well safe-guarded against any break-down of democratic procedure, and there is not much chance of any minister or layman being unable to make himself heard. Even our letter columns have their function here.

Presbyteries or other groups do well to inform themselves and then weigh and debate the policies of the Church. It is proper for them to seek to have changes made if they believe matters may be improved. And there are channels through which they work. The humblest Presbyter may have his voice heard in the Church's highest court, through memorial to Presbytery, to Conference, to General Council. But arguments on Church policy should not be carried on through the purchase of advertising space in THE OBSERVER.

We proceed to make this exception . . . for we had not announced our policy before Huron made their request.

"TWISTING THE SCRIPTURES"

ON THE trans-Canada Catholic Broadcast, Sunday, Feb. 12th, a Roman Catholic priest discussed the subject, "How many children should I have." Protestants who listened in, were startled to hear the priest use the familiar words of Jesus, "Suffer the little children to come unto me," to bolster an argument for Roman Catholic families to have lots and lots of babies.

Father G. Meehan said:

> "Instead of looking at your husband and wife and in-laws and friends and what they would say about more children whom they hated, you should have looked at me that time when I was so tired after preaching all day and my friends wanted to prevent children from bothering me. Do you remember what I said: 'Let them come—let them come—let the little children come to me, for of such is the Kingdom of God'? That is what God is saying right now in your big home or your little home. . . 'Let them come—let them come—for I love them everyone . . . these children who are yet to be—if you will only let them come to me'."

We shan't argue about priests urging their families to have more children. Their position is well-known. But we object to the misuse of Scripture to support their position. That was NOT what Jesus meant when he said, "Suffer the little children to come unto me. . ." We cannot believe that the Right Rev. M. H. Meehan did not know what Jesus meant. Every ordained man has been taught how serious his responsibility is to explain what the Scriptures mean. To misuse or misinterpret in order to promote our own propaganda, is profane.

A little Jehovah's Witness woman who died last month rather than take a blood transfusion which her teachers said was forbidden by the Bible, gave the nation an example of what an absurd interpretation of Scripture may do to simple folk. While we don't expect scholarly exposition of the Scriptures from the Witnesses, we do expect honesty and sound scholarship from a Roman Catholic Priest on a national network. Protestant teachers and preachers can make their mistakes too. But at least Protestants are protected by their right to study the Scriptures and find the truth for themselves.

OBSERVER
MARCH 15, 1956

An Editorial Warning

THE SEARCH FOR BEAUTY

THE people of The United Church of Canada have been hungering and thirsting after colour and beauty in their churches, and form and dignity in their worship. It may be that they have been hungering after this more than after righteousness. It may be that they have been thirsting too much for some way to give visual expression to their needs and tastes. But the needs and tastes are there, and the minister, building committee, or architect makes a serious mistake to ignore them. For this search for new means of expression in worship is putting its heavy stamp on our services, and the imaginative quest for beauty is making its startling mark on the new and renovated church buildings across the land.

Older ministers may go into the communion service without a *Book of Common Order*, but the younger men, even though they may know the services by heart, follow the book. Older men who wouldn't have tolerated a Cross near the Holy Table have produced sons who are building churches with Crosses ten feet high in the chancel or forty feet high outside where the steeples and towers used to be.

It may be that some of the younger men are paying more attention to their robes and their hoods than to their sermons, and are becoming more concerned for the liturgical correctness of their services than for the souls of the unchurched in the communities . . . it may be that there are all sorts of criticisms to be made of the trends. But the fact is there are trends, and we're unwise if we note them not.

The youth of the United Church, the younger ministers and the young married people in the new communities have felt that they have been missing something in their churches. They have been starved for the beauty which the Roman Catholic, the Greek Catholic, the Orthodox, and the Anglican takes for granted. They sense that something was denied by their heritage. Frontier conditions in which The United Church of Canada was conceived and given birth made perpetuation of old ways difficult. Cassocks don't fit well into saddle bags. It was also denied by the austerity of a puritan tradition, and by that cultural lag which is characteristic of a young and busy nation.

The pioneer generation which of necessity abandoned the ancient forms through which men long sought to worship God, produced another generation which believed the forms themselves were wrong. Now comes a generation which has taken some time to look back and wonder. And in this generation both war and depression are over. There is money for lovely things. And perhaps, too, although this we hate to admit, a less zealous and spirited generation is seeking to compensate in form and beauty, for some of the evangelical fires which don't burn so brightly, now.

Worship Is Serious Business

We cannot condemn the search for beauty in the House of God. We think there is something wrong with a people who are content to keep their churches ugly and barren, while they make their homes comfortable and lovely. And we have only commendation for the ministers who work hard to lead their people in worship, remembering that they do not just approach God alone, but they are trying to lead a congregation in their approach to Almighty God.

It is a mighty serious thing for a man to dare to open the Word of God and preach to a searching people. It cannot be done without preparation of both the mind and heart. It is also serious business to attempt to lead others in their worship of God through praise and prayers. But while not many leaders of congregations will attempt to preach without preparation, it seems part of our tradition for preachers to try to lead their people in prayer and praise without preparation. That is changing in the new emphasis on worship.

In these trends there are several things we must remember.

First things must remain first. Tastefully decorated churches, and appendia in the proper colours of the seasons of the church year, are helpful to sensitive people. Bigger and better pipe organs contribute. And more Bach chorales add beauty, too. But unless our hearts are right God will have nothing to do with such things, and He will absent Himself from our solemn assemblies if we do not present humble and contrite spirits.

Now that we are introducing symbols we should make certain that we know what they symbolize. We dare not go in for pretty-ing up. If we are to make innovations we must make sure they are wise innovations. If we are to repudiate traditions, let's be sure they are worn-out traditions, no longer worth preserving.

The United Church Seal

If anyone would question that there is a new interest in symbols, let him answer why 1,500 United Churches have bought expensive hangings with the United Church seal worked on them. Ours is a well-designed and attractive seal. Parents and teachers can profitably spend much time teaching children what *Ut Omnes Unum Sint* means. The seal should be familiar to our children and available for teaching in every Sunday School. But this rich symbol should not be inlaid in the tile floor of a gymnasium, or garishly painted on auditorium walls. There are many places where denominational insignia should not be splashed about. We have to be careful of tendencies to use symbolism. And if we are to be true to our traditions, that ours is not just another denomination, but a union of churches, we will have to be very careful of our use of denominational symbols.

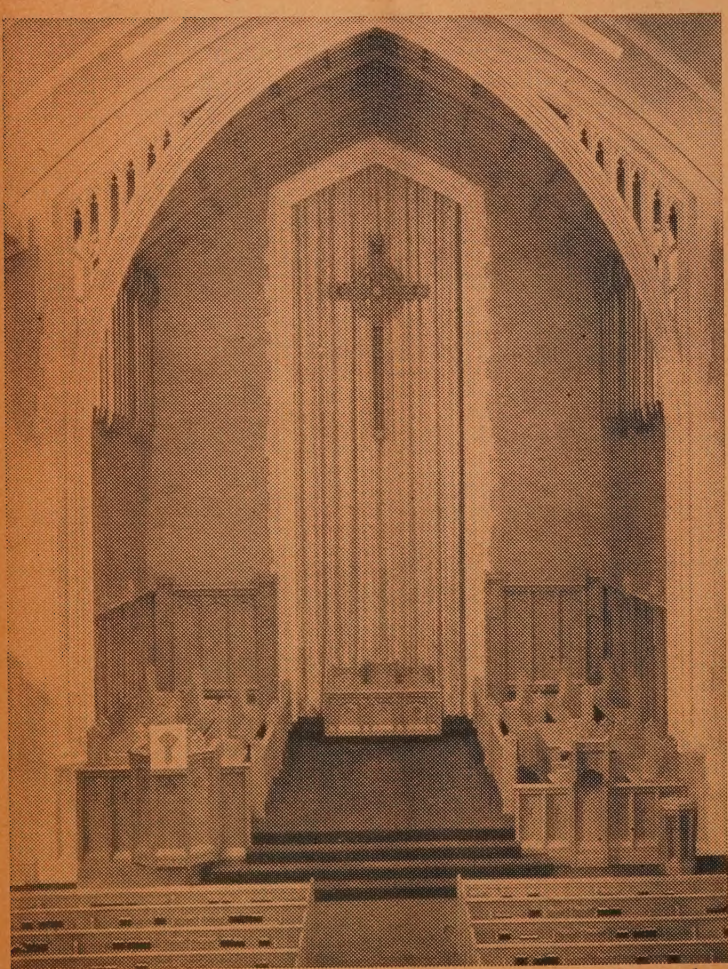
Keep the Pulpit Prominent

Ours have been preaching churches. It was the preachers, not the liturgists who helped the Churches of Canada to grow. We are happy to see emphasis on the other elements of our common worship, and on the so-called aids to worship. But when we install our imposing Tables in our beautifully proportioned chancels, let's keep those pulpits prominent, too. Let's never mistake aesthetic something or other for the exciting experience of hearing the Word read, explained and made relevant. ●

Max Fleet photo

Donway United Church, Don Mills, Toronto. Seating capacity: 420 nave, 350 Sunday School. Estimated construction cost $175,000. James A. Murray, architect.

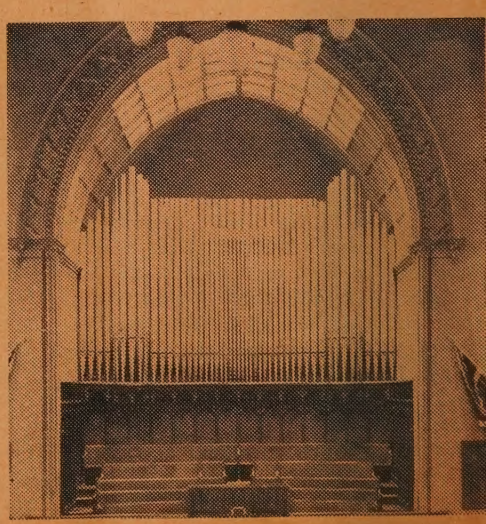
THERE'S SOMETHING NEW IN CHURCH ARCHITECTURE

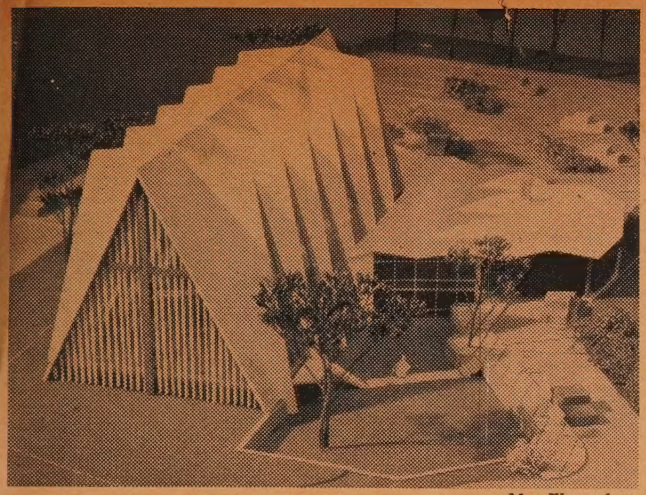


Observer photo

Left: The new chancel of Bloor Street United Church, Toronto. Bruce Brown & Brisley were the architects.

Below: The choir loft of Bloor Street Church as it appeared before the historic building was gutted by fire on August 31, 1954.





Max Fleet photo

A more complete view of our cover church, Yorkminster, in the north suburbs of Toronto. Seating capacity: 420 in nave, 400 in Sunday School. Construction cost $160,000. James A. Murray, architect.

Walter Moorhouse photo

The Gothic lines of new Islington, Ont., Church are in striking contrast to contemporary designs. Construction cost $460,000; seating capacity: 620 in church and 1,000 in Sunday School. Bruce Brown and Brisley, architects

NEARLY nine billion dollars will be spent by the Protestant churches of this continent for new buildings in the years between 1950 and 1975. At least that is what the planners and the estimators say. So far planners and estimators have had one thing in common. They have erred on the conservative side. They have underestimated the vitality, the potential growth, and the potential money-raising capacities of American and Canadian Protestants.

Last year Canada spent 50 million dollars on new church buildings, and in the quarter-century will probably spend about one billion. A major part of this will be contributed by United Church people for new churches.

Perhaps the biggest factor, in addition to the new interest in religious matters, is the disappearance of the depression complex and the imaginative adoption of new fund-raising techniques. Congregations which sweated out the thirties with "gigantic" mortgages of fifteen or twenty thousand dollars, now watch new churches in the suburbs shoulder six figure mortgages with a grin. And bank managers who would scarcely consider a small overdraft in the current account five years back, will advance fifty or a hundred thousand dollars to churches against a stack of building fund pledges.

* * * * *

"Unprecedented" is the big word used by the preachers in the pulpits, and church extension promoters at the banquet tables.

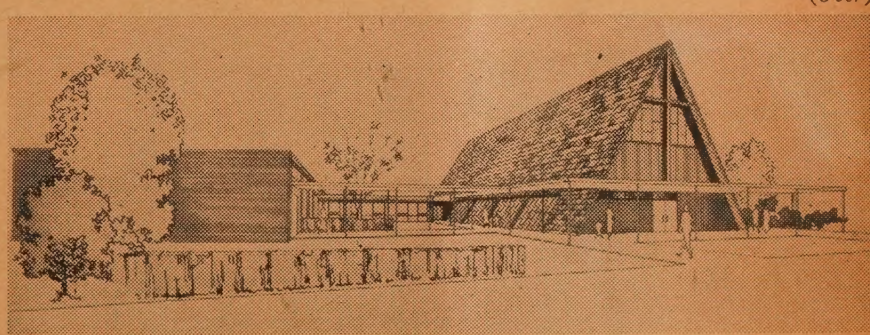
And when they look at the architect's sketches and models, and some of the new churches being built (including the one on the cover of this issue of THE OBSERVER), they say "unprecedented" again. For the contemporary church is as different from the church of twenty years ago, as the vehicles in the parking lots are different from the buggies which used to be put in the sheds.

On the whole, Canadian churches have been conventional and even old-fashioned compared with the new churches in the U.S.A. On the west coast there is some imagination and daring. Across the prairies wide departures from tradition are rare. In Eastern Canada something different is beginning to appear. And the signs seem to point to more daring designs in the years ahead. For those who don't like the new designs, the future holds out little hope.

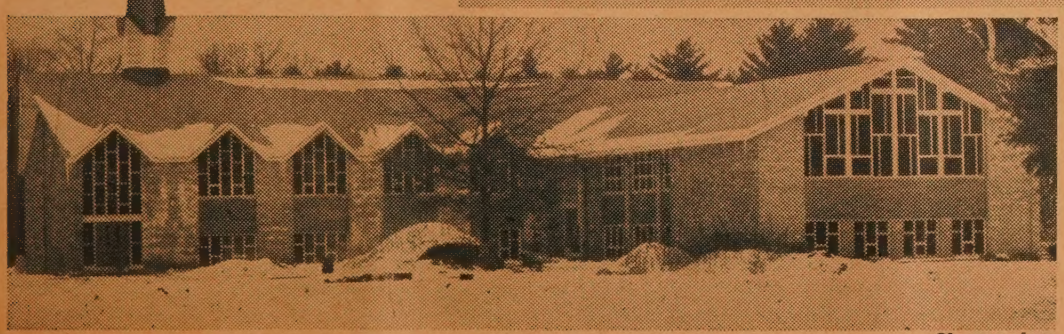
The most obvious thing about United Churches is that there is so much besides "sanctuary." It's a horrible word, but some call them "plants." The new United Church is designed more and more to be a place of worship, an educational centre, a social club, a work and play centre.

They used to have kitchens and banquet halls. The new church has a kitchenette

(Over)

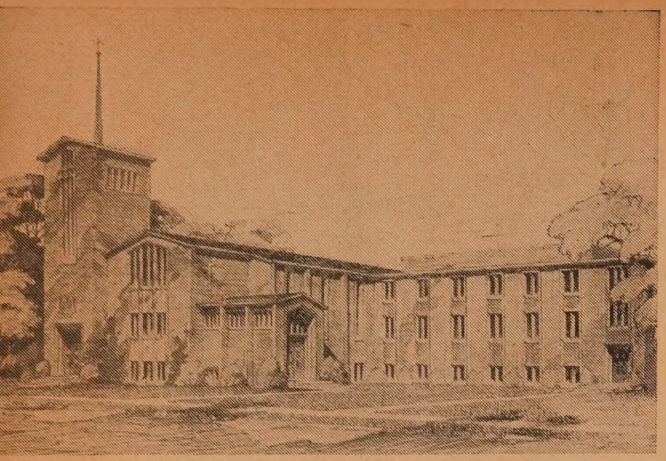


Basic design of St. Andrew's United, Haney, B.C., is similar to that of our cover church. Architects were Underwood McKinley Cameron, Vancouver.



Observer photo

Contemporary Gothic Christ Church, Clarkson, Ont., opened last month. Building cost $185,000; seating capacity, 500. Hanks and Irwin were the architects.



Recently-completed Mount Hamilton United Church, Hamilton, Ontario. Seating capacity, 502. New building cost $130,000; renovation of existing Sunday School wing, $30,000. Bruce Brown & Brisley, architects.

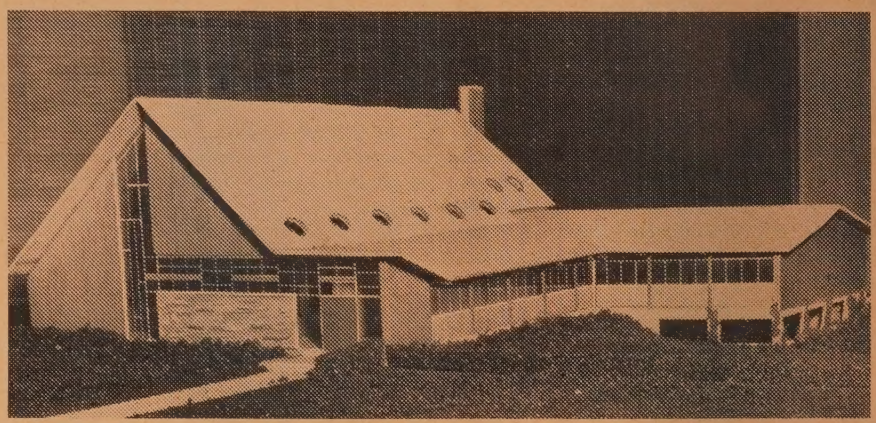
Photo by R. Johnston, Oshawa

Northminster Church, Oshawa, Ont., stands as evidence that not all new buildings are of the striking modern design. It seats 600, and cost $156,000 to build. Hanks & Irwin were the architects.

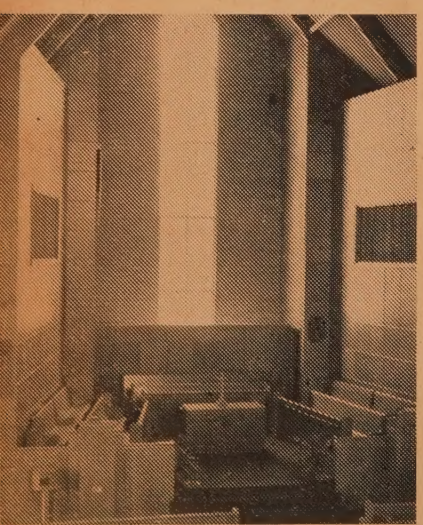
too. Many churches are installing chapels, and several worship centres. The buildings are designed for use seven days and seven nights a week.

The Sanctuaries are being built smaller. Building committees tend to estimate the need at one sitting for every two potential members. We know no new church in Canada built to hold 1,200 or 1,500, or more, although there are many older churches with that capacity. One architect says, "We used to build big houses so as to have spare rooms for the folk who came to visit at Easter and Christmas. We built churches with extra pews for the same occasions. We can't afford to build either churches or homes like that now. When guests come we double up on the chesterfield. In church we have two or three morning services."

The result: even brand new churches are crowded, and in the communities where most of the building is being done, extra services are common-place. ●

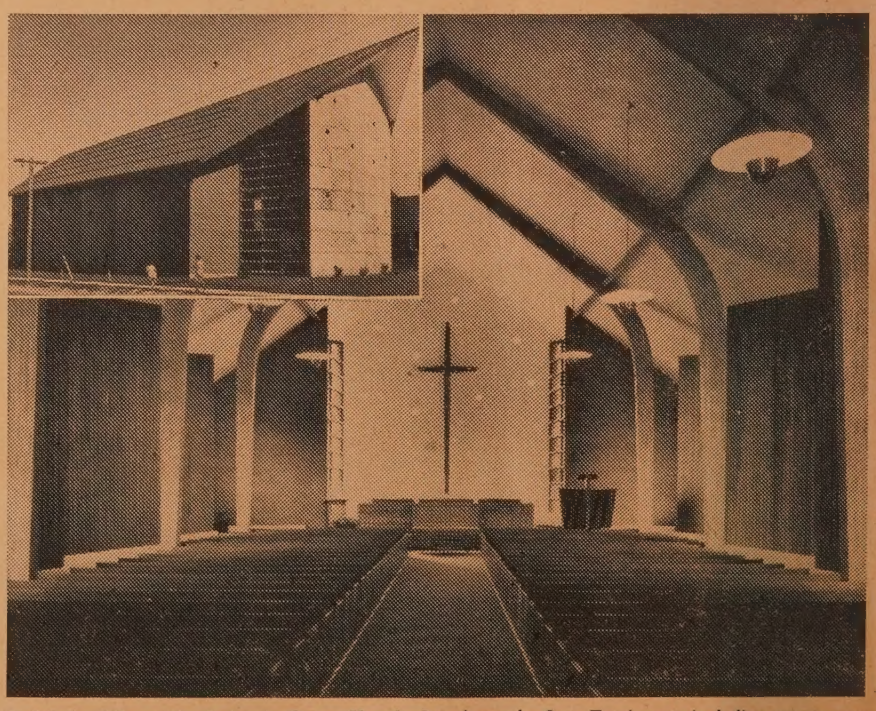


Skydomes along north side of building to provide natural light are an interesting feature of St. James-Rosemount United Church, Kitchener, Ont. The nave seats 250, and construction cost was $69,800. John Lingwood, architect.



Observer photo

Something different in design is provided by Lambeth, Ont., United Church. What might be termed a semi-chancel features organ behind the communion table, and choir pews across back.



Strikingly different in design is Grace Church, Peterborough, Ont. Total cost, including organ, was $130,000, and the church seats 612. It was designed by "new Canadian" Eberhard Zeidler of Blackwell, Craig and Zeidler, Peterborough architects.

Church Lighting Goes Modern

By C. C. MacGREGOR

DURING the past year Canadians spent almost fifty millions of dollars on church construction. Much of this was in suburban areas where new congregations have been formed. These younger groups have demonstrated their modern outlook by deviating widely from accepted styles of church architecture. It is amazing how few of these churches are of Gothic or more orthodox designs. Often the only clue to their ecclesiastical purpose is a rather detached spire in the middle of the roof line, or perhaps a cruciform pattern in the brickwork. Many new materials have been introduced, with striking effect. This indicates an independence of thought and an appreciation of the fact that a modern church building has a practical as well as a spiritual function to perform. There is no reason to fear that the modern church-goer is losing sight of the great traditions of his faith just because he does not want to perpetuate a so-called "traditional" form of church building.

Lighting in these modern churches has also experienced a transition. Where once a "dim religious light" was considered imperative, we now find most churches illuminated adequately for comfortable reading. At the same time the lighting complements and enhances the architectural details of the interior.

While the systems used for church lighting are many and varied, they usually fall into one of four principal categories. These four classes may be briefly outlined as follows:

1. *Traditional Lantern Style*—For many years it was considered a "must" to use lanterns in the majority of churches. Today there are still a great number of architects and building committees who prefer this type of lighting equipment. To meet this need, the lanterns have been simplified in detail to reduce their cost. At the same time new and larger reflectors and lamps have been incorporated to provide a decorative effect and proper illumination in the church. Many church committees feel it essential to use hanging lanterns. In many instances they use them in ultra-modern interiors, quite often with completely satisfactory results.

2. *Modern Hanging Fixtures*—To match some of the extreme interior treatments, many new and novel designs of hanging fixtures have been produced. Large indirect bowls, employing reflectors for properly directing the light are very popular. Clusters of hooded downlights in various streamlined shapes are widely used. Modernized cylinder-type lanterns with louvered floodlights have proven both decorative and efficient. In some instances the fixtures have been made to conform to the shape of the building, such as the unique triangular design in the fascinating St. Peter's Estonian Church, Toronto. The styles and colour treatments of these hanging-type moderns are only limited by the imagination of the architect. The net result is excellent lighting coupled with some interesting studies in shape and size.

3. *Built-In Downlighting* — For some years "built-in" or recessed lighting has been popular in many churches. Today we find an increasing trend in this direction. Some of the older churches are being re-modelled and re-lighted, using this type of equipment. In the new buildings provision is being made during construction, to conceal the reflecting equipment, either flush in the ceiling or behind the beams. This assures ample light on the pews, and where properly shielded can be quite unobtrusive. A word of caution is in order with this type of lighting; that is, the light source locations should be studied carefully to be sure they do not permit the lamps to cause uncomfortable glare. Proper louvering is essential with this type of lighting system.

4. *Architectural Lighting*—This term is used very broadly as it covers a great number of lighting designs. There have been some striking effects produced by the proper application of light to the interior of the church building. The introduction of suitable floodlights at the base of the pilasters gives a dramatic and decorative treatment; at the same time the indirect light is both comfortable and efficient. Silhouette effects around the altar, with perhaps a judicious use of colour can produce a very pleasing centre of interest, particularly when the main lights are dimmed. "Washing" light along a wall or beam to emphasize architectural details could be used more often with good effect.

Incorporating luminous elements into the actual contour of cornice or beam would be very efficient and would provide an unusual decorative treatment. Large panels of low intensity lighting could be introduced into the ceiling panelling to provide interesting contrasts. All of these ideas have been used in varying degrees, and generally with highly satisfactory results.

Practically all the church lighting installed has used incandescent lamps. Architects and decorators feel on much safer ground with these lamps primarily because of their accepted colour rendition. With the new colour types available in fluorescent lamps, it might be well for some thought to be given to incorporating them into church lighting schemes. Their inherently high efficiency and large light sources suggest their use wherever possible. A proper colour scheme in the interior might well find its most suitable light source among the several very pleasing shades in the fluorescent series.

Our experience would indicate that the building committee should be guided by the architect's conception of the lighting system. For even in the most extremely modern designs, which have been approached with trepidation, the end result has more than justified such confidence.

83 MEN in a PEWLESS CHURCH

IT was 5.45 in the afternoon on a wet day in Taber, Alta., when the minister left the office of one of the business men to do an errand on railway street. As he came from the door of the shop the man whose office he had just left stopped in the middle of the muddy street and called from his car window through the rain: "It's being spotted now."

The through freight of the C.P.R. was shunting a box car on to the siding. The number of that car was known to many in the town and to every person concerned with the movement of freight between Humboldt, Sask., and Taber, the dispatchers had reported its movements. The chief of car movements for Western Canada, in Calgary, had ordered that it shouldn't stop once it left the storm-bound town of Central Sask. It had arrived and was spotted at 5.50 in the evening.

That morning two men from the Humboldt Construction Co. had arrived in Taber and called at the manse. When asked how long it should take to set up fifty-three pews for the United Church, they replied: "Six Days." The minister's reply was, "Well, we are setting them up in twenty-four hours."

To their surprised response, he replied, "We are all organized to go to work the hour the car arrives. Can you arrange to supervise the job until it is finished?" They left the minister's study to find a hotel room, there they slept all afternoon, coming out into the mud just before store closing time to purchase some needed hardware.

The man who saw the car spotted a telephone, called the President of the A.O.T.S., and within the time it took to make three more calls the telephone men

(*Continued on page* 28)

WHAT SHOULD A UNITED CHURCH LOOK LIKE?

*By ORVILLE P. HOSSIE**

MINISTERS, Building Committees, and Architects are obviously struggling with this problem, "What is a proper United Church design?" Personally, I am glad to find so many coming to grips with this fundamental question. Nor is it a sign of weakness that we haven't a simple, stand-pat answer. The unthinking may offer the following criticism: "When you go into a Roman Catholic, an Anglican, or a Baptist Church, you know at once where you are because of the arrangement of confessionals, the altar and the baptistry, but you never know what you will find when you enter a United Church." Those with more perception will recognize the variety of chancel and pulpit arrangements within our church, not as a sign of weakness in faith or conviction, but as a striking evidence both of the merging of the three historic streams of Presbyterianism, Methodism and Congregationalism, and also as the outreach of a uniting church seeking to give visible evidence to its ecumenical spirit.

That there is a desire to build churches that are distinctively "United Church" and that there is much confusion as to how this can be accomplished, cannot be denied. A little more thought will help us to discover ways of using the United Church crest that are better than draping it on every pulpit. Surely our National Evangelistic Mission will remind us that our pulpits are consecrated to the preaching of Jesus Christ and not merely to the proclaiming of United Church teaching. A little more thought will also save us from deciding that all our building and renovation programmes must result in churches with traditional chancels and divided choirs. There seems to be an idea abroad in the church that the Committee on Church Architecture has recommended this as the ultimate solution. Nothing could be farther from the truth. In some situations where chancels have been provided, the results have been admirable, but in others (particularly in renovations of existing buildings) the folly of such an attempt is all too apparent.

To set forth the problem of building a distinctive United Church is, however, not enough. Those who are grappling with it want at least some direction, if there are no ready-made answers. They want a church that looks like a church. But we need to be reminded that this does not mean that there must be pointed windows, a vast array of organ pipes, and elaborate ornamentation within and without. Nor need it always involve great expense. The smallest country congregation should not be content to go on gathering in a building where the only visible focus of worship is a mirror, a hymn board, a pulpit of ugly proportions and design, and a left-over communion table. (Alas, too many comparatively new communion tables obtained from church furniture houses still look like library tables because they are lacking in proper dimensions and character.) Each building committee will have to determine for itself what makes a church look churchly. Tastes will differ widely but there are certain guiding principles.

From the street, the completed building must obviously look like a sanctuary with additional accommodation for ancillary organizations. Christian Education and meetings for fellowship are important but the centre of congregational life is the gathering of the people for worship. The basic design of the building should emphasize this. In deciding the style of the building, the real question is not whether to build in the gothic, classical, colonial or contemporary design, but how to use space and materials to create a setting for the action of worship which is characterized by honesty, peace, harmony, spaciousness and altitude. Architects' designs that pass these tests will look churchly. Here, of course, there will be differences of taste (I, personally, find no sense of elevation or spaciousness where the basic form is elliptical, the quonset hut, or the igloo shape, no matter how much it is enlarged. Nor do I find bizarre and abstruse symbolism in stained glass or murals conducive to peace and harmony.) Unfortunately, too many designs fail in the above tests because they make use of pseudo gothic arches that go nowhere and support nothing; acres of glass that result in too much visibility, or glare, that distract the congregation from worship; brilliant colour focus in the wrong places directing the eyes of the congregation to the floor instead of to the chancel or pulpit area. Such designs may seem new and exciting, but in the long run, they will not be satisfying.

When all the necessary things have been said about (1) an ample narthex with proper accommodation for coats that provides a spacious entrance for a gathering congregation, (2) a broad centre aisle that invites people to enter and pray, (3) lighting that is neither too dimly religious or too glaring, (4) adequate heating and ventilation that ideally should provide warm, fresh air in winter and cool, fresh air in summer—the most frequently raised question is still unanswered, "Shall we have a chancel?" This is essentially a misleading question because there are really two problems before the building committee and the architect. These are the adequate provision for the leadership of worship and for the leadership of praise. Many pitfalls will be avoided if the building committee will deal with these questions in this order.

The minister conducts the leadership of worship in at least three places—the pulpit, the Baptismal font and the Communion Table. The preaching of the word is at the heart of the service. An impressive pulpit that dominates without appearing to be the entire setting is therefore imperative. A

The Rev. O. P. Hossie is minister of Trinity United Church, Kitchener, Ont., and Chairman, the Committee on Architecture.

side pulpit can often do this better than a central one. An added advantage is that the minister has to swivel through a much smaller angle when preaching. Where the building committee does decide on a side pulpit, it is usual to provide at the opposite side of the chancel a lectern for the reading of the Scriptures, a clergy seat, and probably a prayer desk from which the service may be conducted. Such a prayer desk is not absolutely necessary, since the great prayers may be properly taken from the Holy Table; but where it is provided, it might well face the centre of the chancel rather than the congregation. This is a silent reminder that the minister's task is to lead his people in prayer to the Throne of Grace, rather than to pray at them or instead of them. Where the central pulpit is retained, the problem is to give the communion table sufficient setting and elevation. All too often it is placed on the ground floor level and is therefore almost lost to the view both of side galleries and all on the main floor except the few front rows. It thus becomes an apparent adjunct to the pulpit rather than a separate entity. A central pulpit must, therefore, have considerable height and the area around the communion table must be very spacious if these difficulties are to be overcome.

The Baptismal font should be in a permanent position and on sufficient elevation that public baptism is plainly in the sight of all people.

The Communion Table will be centrally located and should therefore have design and proportions worthy of this position (at least 36″ high and 6′ long). It should always be in full view of the congregation: it is equally bad to have it so low, where the central pulpit is retained, or so crowded and deep set, as in many renovated chancels, that it is almost hidden from the congregation. It is also well for it to be closed in, so that feet, legs, gowns, etc., are not in full view of the congregation when the minister presides from behind the table. A simple bench or suitable tri-seat should provide seating behind the communion table. Chairs that peak over the top are neither appropriate nor comely.

Adequate provision for the leadership of praise is really a most difficult question. The director of music must be where he can lead both choir and congregation without being apparent. The console set in a pit behind the central pulpit seems to solve the problem most readily, but a more careful consideration will reveal certain undesirable features in this arrangement. It is hard to overcome the feeling of the concert setting and to make the anthems an offering of praise to God, instead of a selection sung to the congregation. In addition the deportment of the choir and even the colour of the choir gowns can too easily become a distraction rather than an aid to worship. In my own experience,

(*Continued on page 27*)

Wassamu congregation outside new church. Insert: The barn as it was when purchased.

Barn Becomes Church

. . . Through the faith and endeavour of a small Christian group in the hills of Northern Japan

SITTING on the straight-backed wooden benches at the first Sunday morning service in their new church, the little Wassamu congregation surveyed the rolling hills of Japan's northernmost island of Hokkaido, through the open walls of the unfinished chancel. Bare timbers, old and rough, met their view as they glanced around the chapel.

But behind Wassamu's first regular church service lies an interesting story, for theirs is a somewhat unique church. This building, now a house of worship, once echoed to the sounds of farm animals, serving as a barn for dozens of years on one of the district's pioneer farms. Like the devoted little group worshipping inside, this old building had been transformed.

More than 40 years earlier, a Christian farmer by the name of Nagumo had come to the valley village of Wassamu in northern Hokkaido, and carved a farm out of the wilderness. He was killed by a bear soon after settling there, but his widow reared her large family as Christians. The eldest son, who inherited the farm, is now mayor of the village.

This village seemed a good place to undertake new Christian work, and in March, 1954, a successful one-day Farmers' Gospel School was held. Leaders included three United Church missionaries, Rev. Alfred Stone, who has since lost his life in the sinking of the *Toya Maru* ferry in a typhoon; Rev. Donald Orth and Rev. Floyd Howlett, assisted by the Rev. Mr. Tamura, Japanese minister in the nearby town of Nayora.

In July, a three-day tent caravan was held, with meetings for children and adults. A theological student was placed in the village for the summer months, and the first regular Christian services were held. The work was strengthened by the arrival of Mr. Takahashi, a graduate of the Christian Dairy College at Nopporo, who became a leader in the local 4H Club and influenced many young people to attend the meetings. When the theological student left in the fall, Mr. Tamura and Mr. Howlett each went to the village once a month to hold services in the homes.

During the winter months, the 12 or 13

(*Continued on page 28*)

WHAT IS TRADITION IN CHURCH ARCHITECTURE?

By JAMES A. MURRAY*

NOT since the cathedrals were white has Christianity witnessed such a surge of church building. It is imperative that the United Church, participating vigorously in this expansion, assess the functional and spiritual quality of its new construction. This is necessary because the church building is a tangible physical symbol of man's relation to his God, and as such it must be the most beautiful, honest, interpretive and creative structure of all we build. There arises the question of form. The God we worship, the Son we love, the Teachings we follow are the same in essence for the 20th century as for the 13th. Why then, it might be asked, should the architectural forms that house and express this worship not remain unchanged? What, in brief, determines the physical form of the church?

I submit that the Christian community will find in the basic qualities of its faith the determining qualities of the architecture to house that faith. Genuine architecture is an exact and sensitive mirror of the cause and the times it serves. Greek intellectualism and preoccupation with the finite ideal found timeless expression in the purity and clarity of the Parthenon; the sublime faith of Medieval England raised the exquisite tower of Salisbury. It is not without significance that the financial towers of Bay Street overshadow the spire of St. James in Toronto. It is also not without significance that the Christian Church of recent date, unsure of its approach to the modern world, took romantic refuge from the problems of contemporary expression by borrowing the shape and style of those past ages when its position was unequivocal. This was done possibly in the hope that something of honest medieval spirituality would, as it were, rub off on the body and mind of the beholder of fake modern archeology.

The result of this type of thinking is that great industrial plants, schools, power dams speak to our age with greater purpose, authority and emotional impact than bogus reminiscent church buildings. This should not be. We must produce a new church architecture which speaks to today's congregation in today's tongue, a message of spirituality, serenity, fellowship and beauty. In architecture, form follows function. In church architecture, the prime function is spiritual expression; so the idea becomes, form follows faith. The eclectic architecture indulged in so widely by the United Church to date, incorrectly assumes that faith follows form.

Let us examine this new church building. First, it houses the three activities of the church; nave and chancel express dedication and worship; Christian Education areas of the building welcome in friendliness and understanding the child at a child's scale, and the church hall invites the joyful sometimes active social component of the multiple life of worship, teaching and fellowship that the church lives in the community. Second, the new church frequently must grow, easily and naturally in any of the three parts like an organism, expanding in size and facility as the congregations enlarge. In so doing multi-purpose halls may first be needed, that on Sunday inspire worship and on Monday inspire basketball. Thirdly, the specific solution is an outcome of site and of programme. Visually the new building must appeal to those who worship there; it must look like a church, not a community hall or a new theatre; the form must say "this is a church" but say it with the tongue of Dr. Dorey, not the tongue of Chaucer. Siting is important to its form; does it live in a quiet group of houses or on a busy downtown street? These questions determine scale, form and arrangement.

We may approach the building through a lovely garden overlooked by significant spaces of the plan, surely a fitting and ancient symbol of God on earth. We may find all age groups of the family symbolically entering together the same welcoming doors going thence to adult worship in nave and chancel or to the children's and young people's world of the Sunday School. There will even be a fine open space to shed overcoats and rubbers. Perhaps what in my ancient day at Sherbourne United was solemnly called "the Ladies' Parlour" may invite fellowship before and after service, if it is located opening off the nave, but so devised that it can function

Mr. Murray is a Toronto architect, lecturer at the School of Architecture, University of Toronto, and editor of "Canadian Architect."

Beverley Hills United Church, North York Township, Toronto. (Parsonage on left.) Seating capacity, 400 in nave, 400 in Sunday School. Construction tenders now called. James A. Murray, architect. *Max Fleet photo*

privately and enclosed when meetings demand. Such worldly considerations as complete storage for everything from hymn books to badminton nets are part of the building. Its kitchen is equipped and located for everything from banquet service to hot dogs and cocoa for the Scouts. Heating, ventilating and acoustics, so much a part of the contemporary solution, do not have to conduct anachronistic gymnastics with the demands of 12th century vaulting. The good Lord's injunction "let there be light" is applied generously to the nave.

Is it not evident that a worshipful, joyous, vital building will result from this type of thinking, and is it not evident it cannot possibly look like a watered down version of Ely. The whole point is that the social and technical demands which legitimately produced the beauty of Gothic architecture, are utterly unlike the demands that generate today's building. None who love and understand our architectural church heritage will wrench it illegitimately from its time and place.

I return to the proposition that the United Church today must find in the qualities of its faith the qualities of its architectural form. Among these virtues of faith are truth and sincerity, vitality and

Max Fleet photo

Applewood United Church, Applewood Acres, Port Credit, Ontario. Seats 435 in nave, 400 in Sunday School. Construction cost $190,000. James A. Murray, architect.

relevance, compassion and understanding, reverence for God. Each of these qualities must find reflection in the conception of the building created to serve and express them. Let me speak of each in architectural terms.

Truth and sincerity—means honest building for an honest faith; it precludes steel skeletons clothed in fake stone flesh; it laughs at medieval lanterns filled with G.E. light bulbs; it respects the integrity of natural materials, brick, stone and wood, and it frequently derives poetry from brilliant expression of advanced structure (as did Gothic flying buttress and pier). Truth and sincerity are shocked at machine mass produced yardage of applied Gothic ornament.

Vitality and relevance—in church architecture means buildings built at the top level of our own technical skills in materials and methods and with creative artistry. When its message was strong the church

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WE'RE AWAY BEHIND IN WINDOW DESIGN

By IAN S. McNAIRN*

WHEN the Christian Church reached the period of its greatest artistic expression eight hundred years ago, craftsmen with extraordinary skill, ingenuity and taste developed stained-glass to a standard never since surpassed. This development was one of the great contributions to our heritage from the Middle Ages. Today there is more stained-glass being put in our church buildings than ever before, but its quality may be the shame of our generation.

In recent years much attention has been given to the aesthetic character of our churches — the physical structure, the music, the order of service. This has resulted in a decided improvement in church architecture and church interiors and a higher critical appreciation of church music. It is all bound together in the distinct and strong growth in our Canadian culture which is appearing in almost every branch of our national activity and artistic interest. One phase of this aesthetic expression which lags behind is the designing of stained-glass windows. It is sad that this ancient art has declined to a level as low as ever before in its glorious history.

In our larger churches, congregations have become so "music-conscious" that a music director or organist must be continuously alert to maintain a high standard of music. A poor anthem, a poorly prepared or chosen solo, a second-rate tune, will quickly bring words of criticism.

Alas, the stained-glass window has no such ready critics. The windows are often chosen by uncritical committees from standard designs. The members of the committees, the ministers, and frequently the manufacturers may have no artistic training and little critical taste. People who enjoy good music in our churches know that knowledge and familiarity will develop a keener discrimination, and greatly increase the pleasure from it. They hope that by exposing the people to better music, others will come to appreciate it. The same thing is true of our windows. People will not know what is good until they are exposed to the best. Only then will they become conscious of the difference and be able to distinguish beauty from ugliness, or truth from untruth. The committees choosing windows should look to trained artists, architects or critics for guidance. Until this is done, there appears to be little hope for our stained-glass. Today congregations go to an architect for designs for their buildings; they don't rely on the taste of the contractor or the construction engineer. The same approach should govern the choice of window designs.

The manufacture of stained-glass windows is a craft which has been handed down through apprentices, who receive their training in the mechanics of construction and arrangement. But today, usually they are not artists. The majority of our windows show that their designers have never drawn the human figure and have no knowledge of anatomy. More often than not the figures are compounded of meaningless distortions and bad proportions. The craftsmen have forgotten the art of drawing in their pursuit of colourful effect.

The need for improvement is seen not only in the design but also in the choice of subject matter. Most windows today are chosen from a brief list of subjects which may show as much lack of imagination in content as in artistry. Our biblical literature and our religious history teem with subjects of moral and religious significance which could well be adapted to pictorial representation in stained-glass. A subject which shows some imagination will attract the attention of the observer and will become an object for contemplation and study, while the majority of our windows are so repetitious that they seldom call for a second glance.

This criticism does not apply to the materials. Often the manufacturers import the finest glass from Britain and Europe so that the casual observer is struck by the glorious colours. But it would be better if those colours were arranged in abstract designs than to use them to perpetrate the ineptitudes of hack designers.

There is one bright spot in this bleak picture. Today more artists are specializing in stained-glass. There are some Canadians who are designing excellent windows and are leading in the crusade for improvement. But most churches are not aware of their work or realize its importance. However, we can hope that this is the beginning of a regeneration which will raise the craft to a position worthy of its historic past and our own bright future. ●

Mr. McNairn is a lecturer in the department of Art and Archaeology at the University of Toronto.

Rev. Victor Fiddes

Rev. J. A. Davidson

R. J. Fraser

Mrs. Eleanor McKim

• Humour in the Pulpit

• Turkey Teas

What is Happening in Church Architecture

By VICTOR FIDDES

A GREAT deal is happening, much of it good, some of it bad. If one were to study the illustrations and plans that reach the office of The Committee on Church Architecture the magnitude of the change that is coming over church architecture would become apparent.

Few new churches are being built in imitative styles. Only a congregation with the means of Bloor Street can afford to pour thousands of dollars into the fabric of a building to give it a "cathedral-like" atmosphere. Imitative Gothic is definitely on the way out. The Colonial, being a restrained style, lends itself more appropriately to congregations that want to preserve traditional atmosphere. The very simplicity of colonial appeals to modern taste, and it is not without interest that the style which our forefathers spurned is now coming into its own on the Canadian scene.

Contemporary designs are increasingly gaining favour, particularly with congregations in new areas that are making a new beginning. A community like Applewood Acres or Don Mills will want a church in keeping with the residential nature of the community. It may therefore incorporate the split-level idea in its Christian education unit, or even use the open-court to bring the outside in and take the inside out. Considerations of economy will force the simplest type of construction upon the congregation. The exterior walls will be low, and from the outside the church will look disappointingly squat. The imposition of a monstrous cross on the exterior will identify the building. Inside the church soaring laminated arches will give the room its needed lift.

The pyramid-style church with eaves coming down to the ground is ideal for a community like Kitimat where heavy snowfall may impose a severe strain upon the roof. The comment that this kind of building looks like an inverted snow-plow may be posited against the fact that the triangle is a perfectly good Christian symbol. What, after all, should a church look like?

It does not follow, however, that the style which suits the mountainous terrain of British Columbia or even the earthy prairies is suitable for North Toronto. A city church ought to give the effect of monumental greatness. This cannot be gained by simply making the cross higher than the nearest neon sign. A church like that of Lakeview, Regina, gains dignity from its basic proportions. A rectangular building of decent height is still nothing to be ashamed of. Both inside and out the function of its parts is obvious and it does not lend itself to superfluous details. It is very difficult to impose successfully fins and wavy roof lines and snow traps on such a building.

One would like to think that a congregation, having carefully analyzed its need and clearly stated it could leave the rest to the architect. Even the architects, however, sometimes come up with prize boners. Glass walls may be all right for a California chapel which looks out to the sea, but they look decidedly out of place in a two-storey Canadian church where the eye-level outside is the floor level within. (The whole question of the extent to which glass is to be used is related to the concept of a church, whether it is an esoteric fellowship or not, and whether the action within the walls ought to be exposed to the passer-by. On this, as well as on several other matters the architect must submit to the instructions of the liturgist.)

The need for liaison between the theologian or liturgist and the architect is great at this juncture. Contemporary style is increasingly commending itself, but the churchman has the right to know whether the expression springs from liturgical necessity or an architectural flight of fancy.

Ad Lib

By J. A. DAVIDSON

OLD Elspeth Macfadyen, the indefatigable sermon-taster in Ian Maclaren's *Beside the Bonnie Briar Bush* (and I'll apologize to no one for liking the "kailyard" writers), after having listened to a long sermon preached by a minister who had "nae mair sense o' humour than an owl," laid it down quite dogmatically that "a man withoot humour sudna be allowed intae a poopit." Mrs. Macfadyen was quite firm on that. She could excuse many faults and weaknesses in a preacher, but she could not excuse a lack of humour. Of course, old Elspeth was not suggesting that the preacher should be a Bob Hope — or a Harry Lauder — in clericals. But she sensed that a minister without humour is lacking in an essential quality.

Yes, the minister must have humour. And surely it is to be expected that sometimes his humour will shine through when he is in the "poopit." Humour, in Stephen Leacock's classic definition, is "the kindly contemplation of the incongruities of life, and the artistic expression thereof." Leacock insisted that "the essence of humour is human kindliness." It is this Leacockian kind of humour which is necessary equipment for the preacher, and that is the humour which from time to time should sparkle in preaching. Such humour, used sparingly and with great care, can enhance the rapport between preacher and people, increase the people's receptiveness, and add warmth and colour to the preacher's proclamation. John Mackay of Princeton has written, "Christian truth, when worthily proclaimed, is not only a light; it has also a lilt."

Humour in preaching must be handled with the greatest care. Irrelevant and too frequent humorous illustration can quite effectively derail a sermon. The wrong kind of humour is destructive. Humour in preaching must be utterly relevant: irrelevant humour, humour indulged in merely because the preacher wishes to show that he is a pretty regular sort of fellow, may titillate the congregation, but that titillation will inhibit its receptiveness to God's Word.

Cheapness must be avoided, both cheapness in theme and cheapness in the humour itself. Indelicacy, however sly or "cute" it may be, is poison in a sermon. And humour that simply is not good humour is every bit as poisonous: there is no place for "corn" in preaching. Humour in preaching should be unobtrusive. It should have gentleness, lightness, winsomeness. It

• It Was the Music

should be the sort of humour that brings forth kindly and understanding smiles. The kind that causes resounding yaks and guffaws should be avoided. And humour in preaching must never be allowed to degenerate into sarcasm or invective. Satire, if done with great care, may come off once in a while; and irony is effective sometimes; but sarcasm, which Leacock said "scrapes the flesh of human feeling with a hoe," is taboo.

Humour in preaching should always illustrate the theme and never obscure it. A drama critic remarked that it was clever of Bernard Shaw to sugar-coat his pill, but that it was even cleverer of the public to lick off the sugar and leave the pill alone. Preachers who use humour in their sermons should ponder that one.

Yes, humour has its place in preaching. It can help to put the necessary "lilt" into the proclamation of the Gospel; it can help to keep our preaching humane; and it can keep us from taking ourselves, our prides and our prejudices, too seriously. Perhaps it can be said that humour is in a very real way a means of grace. But humour should be used sparingly in preaching, always with the greatest of care (and when in doubt, don't!); and not at all when the preacher is trying to lift his people up to the hilltop. As Reinhold Niebuhr has written, "there is laughter in the vestibule of the temple, the echo of laughter in the temple itself, but only faith and prayer, and no laughter, in the holy of holies."

The Doorbell Rang...

By R. J. FRASER

THEY stood at the door, hatless, without overcoats, empty-handed, one with shining face, and a wooden leg, the other less cleancut, but more quiet. "Hughie phoned you, from Brockville?" asked Wooden Leg. "Me, I'm Jack, and this is Marcel." Then I knew, and led them upstairs into the den.

The "Mission of the Other Seventy," theological students from McGill freed from classrooms for a week, were crusading evangelists amongst the churches and homes of Brockville. And "Hughie," one of the United Church students, had phoned a message through. The two wayfarers went on to explain, "We've hitchhiked from Toronto to Ottawa. Just got a lift from Brockville here, and Hughie said to be sure to see you right away." Briefly their story was that they had landed yesterday in Brockville, and on the main street it was bitterly cold. Jack, a door-to-door salesman, and Marcel, an itinerant restaurant cook, they were both jobless. Shivering and hungry, their tingling ears caught the sound of organ music and they spotted a church's open door. "Don't that sound nice?" asked Jack.

"Yeh," muttered Marcel, "and some place to get warm and sit down."

"It wasn't a meeting, you know," explained the one-legged salesman. "Not a service, you see. This was afternoon, and only a young fellow—with kind of tawny hair, you know—was playing the organ. Only one other chap there with him. He stopped when he saw us and talked to us. Told us his name was Hughie. He said such a lot of things—about God and Jesus, and faith, and—things I remembered from Sunday School days. We children all went to Sunday School, but my parents are dead a long time now. Hughie prayed with us. I know I'll get a job now."

"And you, Marcel?" I asked, turning to the restaurant cook.

"I've no church, no. Never had one. My people never went to church—never had no church. Went to school, yes, but no church. Hughie told us a lot of things—like the way you're talking now. I guess I got faith now. He got us supper, too, and put us up for the night—in a place too good for us."

The salesman added, "Something for breakfast, too, and this note. Hughie said, be sure to see you, and then when we get fixed up and have jobs, to let you and Hughie know how we get along."

"That's right," interjected the cook. "Hughie told us. I'll get a job, all right. No worry about that. Hughie prayed. Won't be wanting a drink, either—not a glass of beer. That Hughie, he certainly has got faith!"

With the recollection, Jack's eyes shone through what looked suspiciously like the mist of withheld tears. He glanced at Marcel, who had surprisingly brightened, then remembering, produced a little testament. "Hughie gave us that, too. Funny, us going into that church. Hughie said, God sent us there. He's got faith, sure, Hughie has. I know I'll get a job all right."

They had yet to be fixed up for the night, so we had a prayer. Then some counselling, with bits of life shared, for illustration. Long moments of quiet. Then earnestly, but ending with a smile, Jack said, "Seems like God says the old job wasn't right. But just like Hughie said, God says He'll get me a job, all right."

"Me, too," smiled the restaurant cook. "I'm going to try the air force. Hughie said, pray about it."

And then God gave *me* my orders, too, and after that I drove them down town, for it was a slippery evening for a wooden leg.

It was the music, coming out a church's open door. And "Hughie" inside, playing, and *praying*, that God would bridge a gap and meet men at their point of deepest need.

• Who Sets Style?

Newfoundland Ways

By ELEANOR McKIM

WE DO most things a little differently here in Newfoundland. We have "Turkey Teas" instead of "Fowl Suppers" and we serve them cold instead of hot. We include the annual bazaar and call it a sale of work, and along with everything else there is a bake sale which we call the "Pantry Stall."

The Fall Sale is the big annual effort of the W.A. and is the social event in each congregation. Visitors from sister congregations are frequent, consequently any W.A. would rather be found doctrinally unsound than lacking in quantity or quality of food or work.

Early in January a buying committee visits the stores to buy wool, cotton, etc. This is distributed to members to be made into aprons, socks, mittens, etc., during their spare time, though when that is remains a mystery. However, come fall, there they are and I often think if they

(*Continued on page 26*)

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Presbyteries Look for Recruits

Edmonton Presbytery. Young people interested in full-time work in the church were guests of Edmonton Presbytery Recruits for the Ministry Committee at a banquet in Metropolitan Church, Edmonton. Rev. A. E. King was chairman, and head table guests included Principal E. J. Thompson, St. Stephen's College, Dean Elson and Dr. Charles Johnson, chairman, as well as Mr. Ted Esdale, president of the Theolog Club. Rev. Aubrey Edworthy spoke on "What the Ministry Means to Me." It was a challenging and inspiring address pointing out the fact that the ministry demands all the best talents and gifts with which a man is endowed. A tour of St. Stephen's College followed and later in the auditorium, Mr. Albion Wright introduced Ralph Marshall, leader, Miss Gwen Symington, Brian Jones and Dick Martin, who conducted an excellent panel in which the opportunities for full-time work for both men and women were pointed out. Dr. D. J. C. Elson, Presbytery chairman, led a closing worship service. The young people came from most of the city churches and from practically all of the rural charges of the Presbytery.

Lambton Presbytery. Taking advantage of the occasion when entertaining candidates in training, Presbytery brought into Sarnia also, representative High School students from the area to hear the claims of the Christian ministry. Rev. W. B. Townend gave a stirring address on the "Ministry as a Vocation," pointing out that "the call" could come in many ways and that God used both persons and things to make the call a reality. . . Faith in God and a determination to humbly lead others into a growing experience of their Christian faith must ever be the hall mark of the man of God, he said. Mr. Alen McLaren of Watford spoke on "The Layman Looks at the Minister," giving many timely goals for young men who would be willing to respond to the call of Christ to serve one's fellowmen. Rev. C. J. Scott closed the banquet with a devotional service.

Prince Rupert Presbytery meeting in Prince Rupert had as its first task the matter of property which reflects the growth of the work of the church in that area. These included: Extending Church School Hall, Bella Bella; excavation for a new church at Klemtu; plans proceeding for new manse at Terrace; plans in final stages for new church at Kitimat during the 1956 construction season. Progress has been made toward self-support in almost all charges, the biggest gains being reported from Terrace and Kitimat.

The Question Box

This department continues to receive many questions on architecture and kindred matters reflecting the concern of those who are involved in planning new buildings. For this issue we have sought answers from well-informed persons.

Q. How do we choose our church architect?

A. Do this in the same way that you would choose any other sepcialist. You may see an architect's work, enquire from those who have used his services, talk with him to see if he is really interested in church architecture, and discover whether his approach to church design is compatible with your ideas. But please do not arrange for half a dozen to come and "strut their stuff" to a building committee. Many of the best architects will refuse to do this. Even the "call system" in our church has been modified to the extent that we don't ask half a dozen to preach for a call before we make our choice.

Q. Are dimmers necessary for church lighting?

A. A proper lighting installation at full brilliance should not glare in the eyes of the congregation. Excessive dimming of lights produces too theatrical an effect, inhibits proper communication between pulpit and pew, and encourages the over-weary and the over-full to sleep. Rheostats are also very expensive.

Q. How can the Committee on Church Architecture help congregational building committees?

A. Write to the secretary, the Rev. John Leng, 299 Queen St. West, to see, but don't expect him to solve all your problems for you. You have to work out your own answers. Most congregational committees come either too soon or too late. To come before you know your real needs is too soon, and to come after everything has been made final with both architect and congregation is too late.

Q. Are not some problems too small to take to an architect?

A. No. No surgery is so small that you go to a veterinarian. If yours is a very small church that wants to rearrange pulpit furniture and provide colour-focus, an architect can still save you time, money, and mistakes. For very small jobs which do not require great structural changes or supervision, an architect's services may be secured at an hourly rate.

Q. Is it necessary to provide parking space for the congregation?

A. Yes, modern congregations drive cars. In obtaining new sites, most town-planning authorities insist on such provision; and many downtown churches in long-established locations would be well advised to take action to insure continued parking accommodation.

Q. Is the double morning service a satisfactory solution where the church is crowded out?

A. Often it is the only solution. A young congregation may not yet be able financially to enlarge its facilities. Using them twice on Sunday morning provides the only immediate answer. Large downtown churches may be most unwise to enlarge their buildings when expanding suburbs indicate the need for new suburban congregations.

Q. How big should a United Church be?

A. There is no hard and fast rule as to maximum size but most agree that it is difficult for one minister to shepherd single-handed a congregation of more than 800 members. At the same time one of this size should be able to provide adequate support and good facilities.

Q. Why hasn't our church a secretary who could devote full time to helping congregations with building and renovation plans?

A. Ask the next General Council. Certainly the volume of inquiries indicates a great need in our church for such help. Nor is this a new idea. The larger denominations in the United States all have their departments of Church Architecture. Now that our church has set up proper archives to preserve the past it might well consider establishing a department of church architecture to plan for the future.

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Churches

Port Elgin Church has purchased two lots and a house opposite its building and has renovated the house to provide extra accommodation. In the house they were able to provide a nursery, several classrooms, ladies' parlour and church office. This is an example of what is being done in many parts of the country.

Westboro Church, Ottawa, Ont., Rev. F. H. Joblin, minister, highlighted their annual meeting by burning the mortgage on the manse. The financial effort to clear this indebtedness was carried out in 1955. Taking part in the ceremony were Messrs. P. R. Halpenny, Chairman of the Committee of Stewards; H. W. Willis, Recording Steward; Arthur Lenton, Treasurer of Mortgage Funds; Mrs. P. A. Brown, the President of the Woman's Association, and the minister.

Danforth Ave. Church, Toronto, Ont., Rev. John E. Bell, minister, was quoted in the Feb. 1st issue as having given $18,500 to the Missionary and Maintenance Fund of The United Church of Canada. The correct amount is $20,120. Dr. Bell's great concern for the larger mission of the church is shared by the officials and the congregation. This church entered the Every Family Plan for THE OBSERVER among the first, and has renewed it for the coming year.

Chalmers Church, Ottawa, Ont., Rev. A. L. Griffith, minister, on March 1st officially opened and dedicated the new Woodside Hall, named in honour of the Very Rev. John W. Woodside, D.D., presently minister emeritus and for thirty-one years minister of Chalmers Church, 1918-49.

Knob Hill United Church was constituted as a congregation at a special Toronto East Presbytery Service on February 21, 1956, in the church.

First Church, St. Thomas, Ont., Rev. R. B. Craig, minister, in ten years since the disastrous fire of March, 1946, have built at a cost of $275,000 a new chancel-type church — dedicated March 5, 1950 — paid off the original debt and now have plans made for a $100,000 Christian Education Building. Financing was done through a campaign which amounted to $100,000 plus insurance and a bank loan of $80,000 guaranteed by members of the congregation and towards the repayment of which the people worked steadily with a will. Leaders have included the three ministers, Revs. S. Edworthy, E. W. Brearley and the present pastor; the church treasurer, Allan Keith, and E. F. S. Sanders, Q.C., who headed the stewards for much of the period.

World-Wide Religious News

JERUSALEM. Scholars of the Hebrew University have succeeded in unrolling and partly deciphering the so-called Lamech scroll—the last of the seven Dead Sea Scrolls. Unrolling this scroll was extremely difficult because of its decayed condition. It yielded four complete pages, each with 34 lines of script. In addition, there were five partly preserved pages and several more with single sentences or words. While the work of deciphering it is still going on, it is already clear that the scroll is an Aramaic version of parts of the Book of Genesis, interwoven with stories and legends about the lives of the patriarchs. The language resembles the Book of Daniel but with new words and expressions. The handwriting, similar to that of the Dead Sea Scroll recounting "the war of the sons of light against the sons of darkness," helps to date the copy as of the first century B.C. or the first half of the first century A.D. However, the date of the original compilation of the book is still to be determined.

To the Orient; To Europe

The Moderator, Rt. Rev. George Dorey, D.D., left Canada on March 14th for Korea and Japan on a study tour of United Church Missions.

The Secretary of General Council, Rev. E. E. Long, D.D., will attend the meeting of the Central Committee, World Council of Churches in Budapest, Hungary, July 28th-August 6th.

INDONESIA. A recent visitor, Dr. Marcel Pradervand, General Secretary of the Alliance of Reformed Churches, visiting the churches in this country, which are in the care of the National Council of Churches of Indonesia, found many examples of the strength and vital spiritual witness. He discovered a total Protestant population of over 3,000,000 souls, the greater majority of whom belong to churches within the Reformed family. This figure is, of course, much higher than most Western Christians realize. Divided into several area-based Churches, these Christians are remarkably successful in their mission work with the Island Empire's predominantly Moslem population. The Toradja Church, despite widespread and violent persecution, has increased its membership from 80,000 to 150,000. The Church of Minahasa operates over 200 elementary and secondary schools with a total of 48,000 students. Dr. Pradervand was deeply impressed by the hope and optimism of the leaders.

CZECHOSLOVAKIA. Prague, capital of Czechoslovakia, will be the 1956 meeting place of the Executive Committee of the Alliance of Reformed Churches, August 7th-11th.

BRITAIN. "The bells of St. Clement's will be saying 'Oranges and lemons' before the great bell of Bow answers, 'I do not know.' The steeple of St. Clement Danes, on its island in the Strand, should be restored by Whitsuntide, and if all goes well the bells will ring again during the summer. All the bells, except the sanctus bell, were cracked when they crashed down while the church was on fire in May 1941. They have been repaired and another has been added, so that 'Oranges and lemons' may be rendered in the correct key, and the Royal Air Force March Past may be added to their repertory.

"Two Royal Air Force flags flying over the ruins celebrated the start of the appeal for £125,000 to complete the restoration of what will be the Church of the Royal Air Force. Ten Books of Remembrance are to be set under the windows, containing the names of 125,000 men and women, and the floor of the nave will contain over six hundred unit badges carved in slate and set in the Portland stone." — From *The Manchester Guardian Weekly.*

SUDAN. Islam will not be the official religion of this new African Republic, according to its Foreign Minister, Mobarrak Zarrouk, even though the majority of its people are Moslems. This separation of the Islamic religion from the State has been brought about by the Southern Sudanese, of whom there are approximately 3,000,000, many of them Christians. The leaders, all Christians, are represented in both houses of parliament.

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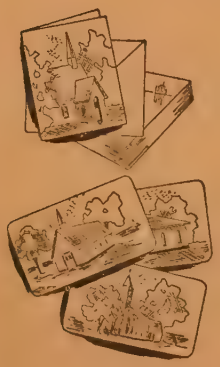

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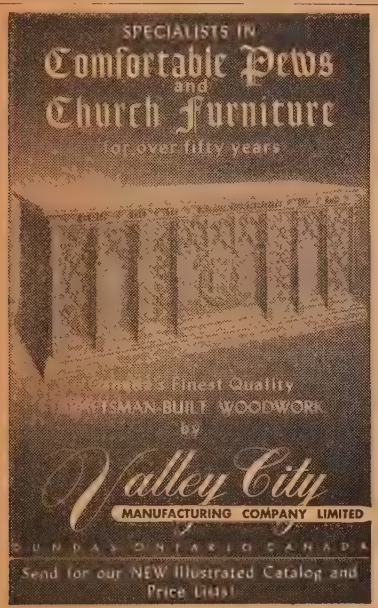

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The Chatter Box

Statistics are interesting, particularly when they deal with books. *The Times Literary Supplement*, January 6, 1956, states that "the past ten years have been without parallel in the history of British publishing." In 1955 the number of new books and new editions published was 19,962, "higher by 774 than the record output of 1954." Religious works, whose numbers have fluctuated in recent years, have once more passed the thousand mark with a total of 1,058 . . . they were about 5 per cent. of the total number of titles published. . . Many of these books have been reviewed in our pages; coming usually through the Canadian publishers. Two recently received are: *The Great Outlaw*, the fourth impression of Geoffrey Hoyland's book. "It is the finest and loveliest book about Jesus I have ever read," the *Methodist Recorder* reviewer says. (Toronto: Ryerson Press) $2.00; and *Journey to Dana*—a true and touching story of escape and Iron Curtain Marriage by Christopher Portway (Toronto: Ryerson Press) $3.50. Also to come in this week is the volume containing the five addresses and sermon delivered during a Mission at McGill University by Charles E. Raven. *Christ and the Modern Opportunity* is published simultaneously by the S.C.M. Press in London and Ryerson Press in Canada. $1.75.

The Young Church in Action (The Acts)

By J. B. Phillips. (Toronto: Collins.) $2.50.

Reviewed by Roman Collar.

Those who have read the author's *Letters to Young Churches* (17th impression) or his *The Gospels* (8th impression) will make haste to secure this new translation of the Acts of the Apostles. The new version is in contemporary English, and the portions of the New Testament now in English are likely to cause a certain amount of surprise, but will not, we think displace Moffatt. It has the advantage of cross-headings, much like those you see in certain magazines. They enable you to grasp at a glance what is to follow. When he comes to Acts 17, 18 he makes the Greek to read: "What is this cock-sparrow (Paul) trying to say?" This is modern enough in all conscience, maybe nearer the thought.

Preachers should get it; it will freshen up many a pulpit—I should say, perhaps, sermon.

The Jealous God

By Leslie Paul. (Toronto: Collins.) $2.00.

Reviewed by Roman Collar.

Here is a little book that has packed into it more than you'll find in many pretentious volumes. I think I can guarantee that you can't read the first half a dozen pages without eye-lifting and soul-searching. Personally, I rarely come across new slants in philosophic and religious thought. Here I did.

The reader will find how the author deals with H. G. Wells' *God the Antagonist*. Here he is able, cogent. It was good to get back again to Descartes—to whom the world didn't make sense without God—now so fragmentarily remembered, to Anselm and others. The writer sees the one way out—Love God; love man, but closely reasons up to his conclusion.

This book will repay those who have had a philosophic training; it will be a mite stiffer to those who have not; but both will be well repaid.

"Castle Garac"

By Nicholas Monsarrat. (New York, Alfred A. Knopf. Toronto: McClelland and Stewart, Ltd.) $3.50.

Reviewed by A. A. Scott.

In "The Cruel Sea" Nicholas Monsarrat produced what was almost a naval epic, and thereby won fame and fortune for himself in the fields of fiction and of moving pictures. *Castle Garac* is a very different type of book. It belongs to the thriller class, and is written somewhat in the Graustark tradition. We are informed that it was written during a period of convalescence from blood poisoning, and that, though it is highly sensational in form, it is at least remotely based upon a personal experience which the author had many years ago on the French Riviera.

It is entertaining and amusing reading, and, provided that the reader is not too realistic and critical, it will serve to pass an hour or two in a very agreeable manner.

Thrice the Brinded Cat Hath Mew'd

By Robertson Davies, Boyd Neel, Tyrone Guthrie and *Tanya Moiseiwitsch.* (Toronto: Clarke, Irwin & Co.) $5.00.

Reviewed by H. D. Ranns.

For anyone who was not able to see the Stratford Festival plays and music, this third annual report is a very good substitute. It is a most readable volume, well produced and illustrated, and the publisher deserves credit for its production. The Stratford plays and music deserve the acclaim of the public for their performance and what is the beginning of a national theatre in Canada merits recognition of the fact. This volume, with its strange title of *Thrice the Brinded Cat Hath Mew'd*, does this very well and the reader is grateful for the opportunity to read about the production of the plays and music and added interest by the judgment of the actors (put in blunt language by Mr. Robertson Davies) and the structure of the play itself by Mr. Davies, Dr. Tyrone Guthrie and Tanya

Moiseiwitsch and of the music by Dr. Boyd Neel.

The main part of the criticism of the plays and their structure is done by Robertson Davies, who has interpreted the plays and actors in the earlier two volumes. In this volume he is quite provocative about the structure of "The Merchant of Venice." He looks upon the play as "a fairy tale, told by a supreme poet of the theatre who is also a master of stage effect." The reader may take this idea of the play as he likes, with other criticisms of the play's character in between. With Mr. Davies' most valuable contribution to the pages of the book in "A Note on Style in Acting" and his ideal of Canadian acting at Stratford to become "the finest lyric theatre in the English-speaking world" the reader will have sympathy.

Dr. Boyd Neel's contribution on the music of the Festival is brightly written. He tells of the practical difficulties of the project from the start. To begin with, the heat of last summer, with 105° in the room, the difficulty of getting a Concert Hall capable of seating 1,000 people, and his ambitious designs for the future.

For myself, I would be glad if the illustrations had been of the actors and actresses themselves in costumes as in *Twice Have the Trumpets Sounded*, instead of pictures of Miss Tanya Moiseiwitsch's figures of the costumes she made. The actors and actresses made the production as perfect as it was and their living portraits would have been more human and attractive.

All the same, the book is well worthy of its theme and of the reader's regard. It is a good book for those interested in the theatre.

A UNIQUE DEVELOPMENT IN MANITOBA

At the Boys' Parliament Association banquet, among those at the head table, were, left to right: Rev. "Ted" Leighfield, Christian Education field secretary for Manitoba Conference; John A. M. Edwards (standing), manager University of Manitoba Press and Book Department; Al Gardiner, first President of the Older Boys' Parliament Association.

BOYS' PARLIAMENT MARCHES ON

"YOU will realize this is a unique development." These words were spoken by young Alan Gardiner, first president of the newly formed Older Boys' Parliament Association in Manitoba.

The Older Boys' Parliament Association is the story of a young man with an idea. The young man was Alan Gardiner. The idea was to devise an effective organization whereby the various interested denominations and associations could work together to ensure the carrying on of the Older Boys' Parliament in Manitoba and Northwestern Ontario.

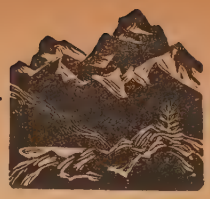
And why was Al so keen about Older Boys' Parliament? Why did he want to make sure that older boys in the years to come could have a Parliament experience? It was because Al knew a few things for sure. He knew what the Older Boys' Parliament meant to him. He knew Parliament from the viewpoint of a timid, green back-bencher, and he knew it as an able, aggressive boy premier. He knew, too, some of Manitoba's pride in its past premiers such as Frank Fidler, now an Associate Secretary of the Board of Christian Education of The United Church of Canada, Jack Dunderdale, at present with the Y.M.C.A. in India, Jim Taylor, at present a United Church minister in Trail, B.C., Bill Norrie, a brilliant, young Winnipeg lawyer and a past president of the National Y.P.U.

And of recent years, Al knew the Older Boys' Parliament as a member of the planning committee responsible for arranging for Parliament. On this planning committee he worked with older men who were devoted to the Boys' Parliament idea and gave freely of their time, energy and money to back up this important youth movement.

Al Gardiner felt that it was vital that the co-operating denominations and associations re-affirm their support of Older Boys' Parliament and indicate their willingness to co-operate actively. Official confirmation came first from the Metropolitan Y.M.C.A. of Winnipeg by way of a communication from Nelson McEwen, Metropolitan General Secretary; The Most Reverend W. F. Barfoot, D.D., Archbishop of Rupert's Land, Anglican Church of Canada; Mr. C. G. Carter, Moderator, Red River Valley Association, Baptist Union of Western Canada; the Rev. W. B. MacOdrum, Moderator, Synod of Manitoba, Presbyterian Church of Canada; and Rev. Fred J. Douglas, President, Manitoba Conference, The United Church of Canada.

The occasion for the official launching of the Older Boys' Parliament Association

(*Continued on page 26*)



New Books

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By Chad Walsh, Beloit College, Wisconsin. This is Chad Walsh's ninth book and the first purely devotional one. It is meant as a series of eye-opening exercises. It is concerned with the question of how to recognize the God who is always with us; how to perceive Him when He is standing beside us. $2.00.

THE HEART OF PETER MARSHALL'S FAITH

Two inspirational messages by Peter Marshall from *Mr. Jones, Meet the Master*. "Keepers of the Spring" is a sermon on the work of the mothers of this world. "The Grave in the Garden" is Dr. Marshall's witness to his faith in life after death. "In these two sermons is the heart of Peter Marshall's faith and preaching."—Catherine Marshall. $1.00.

COME AS YOU ARE

By O. H. Austin, College Presbyterian Church, Murray, Kentucky. Forty-two non-pious meditations for ordinary people, to help them to carry the load of daily living. An outstanding devotional book. Contains material from the author's popular radio programme, "A Story to Tell." $1.50.

HOW TO PREACH TO PEOPLE'S NEEDS

By Edgar N. Jackson, Marmaroneck Methodist Church, Marmaroneck, New York. A practical handbook for the preacher. The author shows how he may strengthen his counselling by his preaching and make the latter an important healing instrument. The seventeen chapters deal with preaching to the guilt-laden, sorrow-filled, insecure, those bothered by alcohol, aged, immature and many others. $2.75.

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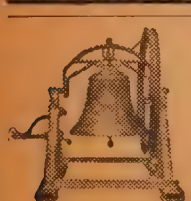

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What My Children Have Taught Me

By HALLIE H. MacDONALD

THE lessons my children have taught me began the day of their birth. Sometimes by the passive methods of example, at other times with strenuous efforts they have endeavoured to inculcate in me new ideas for the correction of my previous education, and to provide a modern basis for any further knowledge that I may acquire.

Perhaps the most effective teaching that I have received from my children has been on the value of humanity's great school, the Home.

They taught me that my example, our home life, was giving colour to their character as they grew up.

I began to learn that the un-romantic, the plain, the often unlovely duties of life were more important than all afternoon receptions.

I learned that well-cooked, nicely served, regular meals, day by day were playing a part in the building of characters as well as bodies.

That a mended glove, or a loose button sewed on was of more real value than a Pianoforte Solo.

My children have taught me the NEW Grammar, the NEW Arithmetic, the NEW Geometry, the NEW Pronunciation. . . . The latter, I soon recognized being in nearly every case identically the same as that used by my Mother forty years ago, when I, a student, attempted to teach HER, the "NEW Pronunciation."

My children have taught me the unchangeableness of Eternal Truth, with its outward aspects of conforming to the changes of time, but remaining fundamentally the same throughout the ages.

They have also taught me deeper reverence for God as well as lessons in Humility, Wisdom, Gratitude, Faith, Hope and Love.

They have taught me that external Beauty has its roots firmly planted in the Soul. . . That music with its subtle witchery, now plaintive, now gay, is one of the links that bind younger hearts to home.

They have also taught me that I may enjoy what Radio brings me, but that I may never hope to build one myself! These precious children have taught me that angels are not begotten by mortals. I should have known better than to expect such a phenomenon!

I have learned that the now-angelic, must pity and forgive the mistakes of their children, and lead them to better things, remembering, always, that youth lacks the Wisdom of Experience.

I have learned that Leaders must draw

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(4) Publication rights to accompany each entry.

(5) Decision of the judges is final, and no correspondence will be entered into in connection with this contest.

(6) All photos become the property of THE OBSERVER and cannot be returned.

(7) Closing date for entries: Monday, April 30.

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largely on the legacy of Joy bequeathed to all Christians, for youth is not attracted by the Ultra-solemn.

My children have taught me to "Judge Not." With many of my old-fashioned ideas still clinging to me, how can I truly judge the motives of the modern boy or girl?

In summing up, with grateful heart, these lessons my children have taught me, as they were engaged in work, or in merrymaking, as they grew in the home, I think of them as God's Messengers. . . His most precious gift to me.

Just a human boy and girl are these, my teachers, with youth's love for the temporal, externals of life, but with ever-increasing appreciation for the deeper, better things which are eternal.

To what heights they might have attained had I before their advent, learned to climb higher toward ideals, thus releasing tuneful "Echoes" that for generations should "Roll from soul to soul"! ●

EDMONTON MINISTER TO BROADCAST

Rev. Aubrey Edworthy, Knox Church, Edmonton, Alta., will broadcast over the Dominion network of the C.B.C. on Sunday, March 25, 1956, 4.30-5.00 p.m., E.S.T.

People

Rev. J. W. Patterson and Mrs. Patterson have been twenty years at St. Andrew's Church, Lachine, Que. The appreciation of the congregation was expressed in flowers and gifts, and at the Annual Meeting Mr. J. M. Thompson of the Board of Managers presented a new 1956 Regent Dodge Sedan Car to replace one presented in 1950, while Mrs. N. Petrie and Mrs. F. F. McKean, on behalf of the Woman's Association, presented Mrs. Patterson with a corsage and jewelry.

Maureen Forrester, who began her singing career as a choir member of St. James' Church, Montreal, Que., and received her first critical attention as soloist there, has returned to Canada after a successful London recital and a year's tour in Europe. Her lovely contralto voice has been heard with the Toronto Symphony Orchestra and on Television. She will give concerts later in the year in Ottawa, Winnipeg, Windsor, London.

The Fair Haven United Church Homes for Senior Citizens at Burnaby, B.C., has sent along its Annual Report that we might see what had been done during the year. Duplex cottages 15 and 16 were finished in the spring, and two of the four more authorized were ready for occupancy by the end of 1955. Painting was done, cupboards built, a larger P.A. system installed and general repairs carried through. The committee in charge of landscaping was able to get ahead and much has been done to add to the attractiveness of the grounds. Residents were happy and busy with hobby groups and other projects including a bazaar, and many organizations entertained Fair Haven guests during the year.

Southminster Church, Ottawa, Ont., Rev. Charles Donald, D.D., minister, had their Sunday morning service televised on C.B.L.T. Channel 9, Toronto, with Dr. Donald preaching the second sermon in a Lenten series.

Bloor St. Church, Toronto, Rev. Ernest M. Howse, D.D., minister. On Saturday afternoon, Feb. 18th, the second in a series of four organ recitals was given by Mr. Frederick Silvester, the church organist. Designed to demonstrate the new organ built to specification by Casavant Fréres, these recitals are being well attended. Guest organists include Dr. Charles Peaker and Mr. Quentin Maclean.

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PARLIAMENT

(*Continued from page 23*)

of Manitoba and Northwestern Ontario was a General Meeting and Luncheon. The luncheon was provided free of charge by the Hudson's Bay Company, and Percy White, an Anglican layman and Public Relations man for the Hudson's Bay Company, was on hand to extend a welcome and best wishes to the new Association.

In connection with the luncheon, there was a display of Boys' Parliament proclamations, journals and other documents. Included in the display was the first mace used by the Manitoba Legislative Assembly and on display through special permission of Premier Campbell of Manitoba and his cabinet.

The Older Boys' Parliament in Canada continues to be one of the most significant ways in which the church is making a Christian impact upon the lives of senior boys and young men. ●

NEWFOUNDLAND WAYS

(*Continued from page 17*)

were priced according to the hours of work which went into their making, the church would be wealthy.

In the "Pantry Stall" cakes and cookies predominate. There are no pies. Newfoundlanders don't go for pies as Mainlanders do. The home-made bread is unsurpassed, and home-made pickles and jellies are much sought after because fresh fruits are scarce and expensive. Pickling and preserving is not as much of the Newfoundland scene as on the Mainland.

The actual serving of the meal is worked out very efficiently. In our church the number of active W.A. members is small compared to the number of women in each congregation, so it is necessary to go outside the organized group for the supper.

There are usually four or five tables, so one woman will assume full responsibility for one table, enlisting six or eight helpers of her own choice. She is completely responsible for providing the food, except the turkey, for that table and for the serving. She and her helpers then ask for donations of food from people in the congregation who are not W.A. members. The turkeys are bought from W.A. funds and cooked at home the day before the sale by volunteers. The night before they are taken to the church, carved and wrapped.

The afternoon of the supper contributions pour in and each table claims its own, serves plates and desserts, and by the time the first hungry wave appears, each place is equipped with a wax-paper-covered plate on which is a generous serving of turkey and dressing. The table is groaning under bowls of salad of innumerable kinds, potato, cabbage, jelled, and a delectable combination of mixtures on a *help yourself* basis. Dessert, usually a mould of some sort, which we call a "shape," is served when first course plates are removed, and small cakes and cookies are on the table in profusion. There is tea, of course, and practically everybody likes sugar in it.

Dishwashing doesn't lend itself to any variations so everybody helps with that and it is well on toward midnight when the last woman follows her basket-laden husband into the car. Nobody, of course, ever goes home until she knows whether or not we did better than last year. Like all workers across to Vancouver, they all vow that never will they do it again, but they all do. ●

WHAT IS TRADITION?

(*Continued from page 15*)

led in creative arts. Never was she guilty in Santa Sophia, Amiens or St. Paul's of arbitrary brokerage in past styles. Vitality and relevance have returned to church building with Perret's Church at Raincy, France, Moser's Protestant Reform Church in Zurich, Saarinen's Church of Christ the King in Columbus, Indiana.

The architectural essence of timelessness is creativity in the cultural and technical potential of the age. Timeless quality is not achieved second-hand by borrowing several centuries later someone else's timelessness.

Compassion and understanding — means designing for the people of the congregation spaces of high purpose and spaces of fellowship; a chancel to interpret the service, a fireside for warm family companionship, a hall for the vigorous play of young people; a kindergarten that is the sunny home of little children. It would be foolish to say that modern design has a monopoly on these humanistic attributes. But it would be difficult to deny that freed of the forms of other days and ways, something more significant and understanding of this day can be achieved.

Reverence for God—"I am not a Christian, but if I have ever felt like getting down on my knees, it has been here," remarked a visitor to the new Christ Evangelical Church in Minnesota — that pretty well sums up the quality of reverence as expressed in architecture.

As the United Church continues upon its tremendous activity in church building it must produce spiritual and beautiful modern structures. To these, congregations will respond if the architects will lead. To build in the technique of the time for the society of the time, is the real meaning of traditional architecture. Anything else is a species of scene shifting more appropriate to the whimsies of the stage than the sincerities of church building. Spiritually, artistically, functionally, economically, the Christian faith cannot be expressed or served by period pieces. Semantically it is a paradox that with modern architecture we return to traditional building. We are again in the company of those who created the Romanesque, the Gothic, the Renaissance, and out of the company of those who duplicate it.

WHAT?

(*Continued from page* 13)

where the central pulpit had to be retained, I find the rearrangement of the choir on three sides of the console a much better plan. This repeats the seating pattern of the church, gathers both choir and people around the pulpit and the Holy Table, gives the organist better direction of the choir, and tends to minimize the concert setting.

The traditional chancel setting is not as difficult to arrange as some would imagine. For best results the chancel should be as wide as possible and without deep recesses and heavy chancel arches that bottle up the sound. When the console is located directly behind a high side pulpit with the organist facing either the centre of the chancel or the communion table, he will have freedom to direct the choir with a minimum reliance upon mirrors, and he will also be in a position to know what is happening to the congregational singing. Under no circumstances should the console be recessed in a chancel side wall, where the organist has little opportunity properly to hear either congregational or choral singing. Other interesting variations of the chancel setting are being worked out. I have just seen a design for a new church that seems to me to be most pleasing. The entire design is a-symetrical with an off-centre aisle and Communion Table. This means that the entire choir can be located on one side of the chancel and the console on the other behind the pulpit, yet the whole effect is of very satisfying unbalance. Another improvisation that is not nearly so satisfying has been to use a side pulpit, a central Communion Table and a lectern on the opposite side while retaining the console in a central position with the choir behind it facing the congregation. In most cases this results in a mongrel breed that is neither one nor the other. None of the disadvantages of this arrangement of the choir have been overcome, nor have any of the advantages of the chancel for either choir or minister been achieved. The furniture usually looks strung out on a platform, the organist is not sufficiently out of sight, and the whole design is confused and lacking in focus.

There are, of course, still other locations for the choir. There is much to be said in favour of the gallery location above the narthex. Here the organist has the greatest possible freedom, the choir becomes more readily a part of the worshipping congregation, and the best possible leadership can be given to congregational singing, since a volume of good sound rolling down from behind encourages one to join in heartily. Attempts have also been made to locate the choir in a transept, or in a side gallery, with varying degrees of success. Here it is more difficult to shield the organist or to give strong leadership to congregational praise. Thus it may be seen that there is

(*Over*)

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UNITY, That the World May Believe

By HARVEY G. FORSTER

THE United Church by its origin and polity, is *a uniting church.* The fathers of union saw in the Act of Consummation but one of a series of mighty acts whereby God would bring into one body all those of the evangelical and reformed tradition. So it was written into the Basis of Union: "It shall be the policy . . . to foster the spirit of unity in the hope that this sentiment of unity may in due time . . . take shape in a Church which may fittingly be described as national."

After thirty years the United Church is truly a national church in that it extends nation-wide, but the "fostering of the spirit of unity" so far has not resulted in any definite action. A recent book is entitled *"Doing the Truth."* Why not "do" the spirit of unity?

Now it would appear that the negotiations with the Anglican Church, begun so promisingly at the invitation of the General Synod of the Church of England in 1943, are dying or in a moribund condition. The reason? No one is interested, nobody cares!

* * * *

Our Lord on the eve of His betrayal prayed for His disciples and "for them also which shall believe on me through their word" (John 17: 20). He prayed that they might be one as He was one with the Father. He prayed that they might be one that the world may believe.

My Anglican neighbour and I work together, we play together; we have the same views of the income tax, the world series and the weather. We are friends and have a rare fellowship. Yet on Sunday morning when we go to perform the highest task given to man, namely, to witness to the worthship of God, we go separate ways. Indeed ecclesiastical regulations prevent us being together when we enrich our souls in the greatest experience of life through the broken body and shed blood of our Lord in Holy Communion. We may have a certain amount of unity in religious conceptions, but *it is not the kind of unity which is manifest to the world, not the kind of unity for which our Lord prayed, that the world may believe.*

* * * *

THE ONLY BARRIER TO ORGANIC UNITY OF THE ANGLICAN CHURCH AND THE UNITED CHURCH IS INDIFFERENCE TO THIS HIGH PRIESTLY PRAYER OF OUR LORD JESUS. We are one in Faith. There is not a single belief concerning God and Jesus Christ held by The Anglican Church which is not equally accepted by The United Church. The United Church (General Council 1950) has accepted the Episcopate in some constitutional form. The glorious responsibilities laid upon these two churches are too great to be met without some form of unitive effort. In new housing areas and in Canada as a whole our young people are intermarrying and accepting the local church as their church be it Anglican or United.

* * * *

The World Council of Churches is right in affirming the unity of the Church. This is given by God and is centred in Jesus Christ. It is not the achievement of man. From that assertion the Council accepts no responsibility for the furtherance of organic union in any area. Rather it accepts the philosophy of gradualism, of growing together while at the same time maintaining our denominational loyalties and pressures. The Lund Conference affirmed that "a faith in the one Church of Christ which is not implemented by acts of obedience is dead." The Amsterdam message said: "As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men."

Church union depends not upon church

(*Continued on page* 30)

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no easy solution, but let us strive for what is best for our purposes.

By now it must be apparent that there is no distinctively United Church design since our church seeks to uphold the central facts of the reformed Christian tradition rather than to make a unique but fragmentary emphasis. Ours must continue to be a uniting church witnessing to the oneness of all in Christ. Variety in design is therefore not to be deplored, but honesty, loveliness and excellence that set forth the centrality of the Word and the Sacraments in the midst of a gathered people are paramount. Our church must witness above all to both the timeless and the timely. A church building that fails to record our unbroken connection with the past and our vital message for today is not worthy of its high calling. •

83 MEN

(*Continued from page* 11)

were at work, calling homes at the supper hour, where men were just in from a day's work, or were waiting for the rain to stop before planning the evening activity. At seven o'clock 83 men were in the pewless church. Then someone coming in the door called, "There go the trucks." Two vans of the Taber Transport were pulling across the tracks toward Car No. 283676.

The waiting men piled into cars and soon the freight car was swarming with willing workers. There were six and one-half tons of Oak in that car.

Parts of church pews; the seats in piles; the backs packed in burlap parcels of five each; the ends wrapped and bundled; the seat supports in other bound bales. There was nothing light to handle in that car of hardwood.

When the hardwood, pew material was piled on the church floor the two men from the manufacturers began to show how three pieces of oak, an end, a seat, and a back would have to be put together to make half a pew. Soon crews were organized and the work was well under way. One crew became so proficient they were putting a half a pew together in five minutes.

Later in the evening the ladies arrived with food and the welcome call of "Coffee is ready" was heard. They stayed on the job serving coffee until in the wee small hours they were persuaded to leave a pot of coffee on the stove and let the tired or hungry find it when they wanted refreshment.

When it was found that all could not work at once, and when other jobs of cleaning were completed, the president of the A.O.T.S. and the minister organized the men into shifts. The work went on all night and with early morning more men who heard of the project appeared until five assembly crews were working.

When the two pieces of the longer pews were assembled the parts had to be matched for wood grain and colouring and then the two ends were fastened together and properly joined. This being completed, the pews were lined into place and fastened.

Every hole for a nail or screw had to be drilled into the solid oak, and then it was almost impossible to use a hard screw driver.

All day the work went on and by evening of Saturday the ladies were cleaning up and getting all the other areas of the church ready for the dedication on the morrow. At one time Saturday evening over one hundred people were working in the church building.

Twenty-seven and one-half hours after the pews were off the freight car they were all installed, the aisle and chancel rug vacuumed, the dusting done and the flowers in place for the great opening day.

Taber is a congregation in the South Alberta Presbytery, Rev. Geo. D. Young, minister.

BARN INTO CHURCH

(*Continued from page* 13)

Christians were talking about the need for a church of their own. They learned that an old barn on the Nagumo farm was going to be demolished and could be purchased very cheaply. They decided to buy the building, move it to a new location and rebuild it as a church. Then they made application to Hokkaido Presbytery to be included in the five Pioneer Evangelism projects to be undertaken that year. Under this plan they would be given a minister, and would receive some financial aid for the next five years, provided in part by the United Church Board of Overseas Missions.

The Rev. and Mrs. Kamatani arrived in April, rented rooms in which to live, hold Sunday School and worship services, and started to work on the new church. The old building was moved, additions built on the front and back, and the upstairs fitted out as a manse. Most of the money to finance this work was raised by the congregation itself. Hokkaido Presbytery contributed part of a fund in memory of the Rev. Alfred Stone for pioneer evangelistic work in Hokkaido. A pulpit and other furnishings were purchased and dedicated to Mr. Stone's memory.

Another tent caravan visited Wassamu last summer, when the first services were held in the church that rose from the wreckage of an old barn.

South Alberta Presbytery followed its business sessions with a Retreat in preparation for the "Mission to the Nation," the national evangelistic campaign to be launched in the fall. Dr. Ford Forsythe, First Congregational Church, Great Falls, U.S.A., gave splendid leadership. The Retreat closed with the Communion Service conducted by Rev. D. C. Powell, D.D., Conference President.

WANTED . . .

ONE CHANGE in THE UNITED CHURCH PENSION PLAN

WE REJOICE at news of increased pensions and benefits.

WE ACCEPT without protest the whole plan, EXCEPT unequal pension benefits according to salary, especially since "Members contribute annually about one-fifth of the annual revenue, and the church . . . makes up the rest."

WE PROTEST "the every man for himself" principle inherent in the new scheme. We believe this is not the considered desire of the whole church and should receive further consideration.

WE REJOICE in expert technical advice and ACCEPT it with gratitude.

WE PROTEST when actuarial science is made to appear to violate the spiritual principles of brotherhood, for such spirit of brotherhood need not affect the soundness of the pension fund.

WE REGRET that the Pension Department has been able to say that deductions from assessable salaries has gotten out of hand. We merely draw attention to the fact that the Department has lately given no adequate general guidance, and does now allow large deductions for travel, to heat the manse and to buy books. We feel strongly that definite regulations concerning exemptions should be set by the church.

WE SUGGEST therefore, *one change* in the new plan. To preserve the brotherhood principle, pension benefits should be based on one and one-quarter per cent. of the *average* salary for each year of service.

WE ARE NOT ASHAMED OF OUR BROTHERHOOD IN CHRIST

In Explanation

Until 1955 payments of pensions to ministers were equally based on years of service. Now pensions are computed on the unequal basis of salary received. In other words, the better-salaried ministers will receive a higher pension when they retire.

As a Presbytery we are confident that the majority of our Church members do not agree with this change. We believe you wish our Church to preach and practise Christian brotherhood and stewardship.

The principle of equal pensions based on years of service was given emphasis in appeals during the special campaign for the Pension Fund. It met with a warm response because it demonstrated justice and brotherhood. It was recognized that salary is not a reliable index of effective and sacrificial service.

If you would like to see equal pensions for ministers restored, action is necessary now. General Council meets in September. If you wish to have the equal pensions restored, it must be done through your representative to Presbytery, Conference and General Council.

Consider how the world famous modern saint, Dr. Albert Schweitzer, would fare under the new plan.

For Further Information and Pamphlets Write The Secretary of Huron Presbytery

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Bulletin Board

Berwick Camp

The Programme for the 85th annual session of the Berwick Camp in the Maritime Conference during the summer 1956 — July 20-29 — is being prepared. Dr. Harry Denman, Methodist Church U.S.A., is Visiting Evangelist; Dr. John B. Hardie, Pine Hill Divinity Hall, is leader of the School for Clergy, and Lecturer in the Bible Study Hour; Rev. Aubrey Moore, Fredericton, is Director of Music. Leadership for the Laymen's Conference, the Church Vacation School, the Young People's Programme, and the W.M.S. School for Leaders has yet to be selected. This Camp is one of the great church events of that conference.

CHURCH CONFRONTS

(*Continued from page 3*)

governments which had established clinics for alcoholics and drug addicts. . . Commended Premier Maurice Duplessis of Quebec on his stand against Sunday Labour in the Pulp and Paper Mills. . . Heard Rev. R. S. Christie on the menace of gambling, and Rev. Homer R. Lane on the world's food situation.

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Approved the recommendation of the Board's Executive that Rev. H. R. Lane be transferred from Saskatoon, Saskatchewan, to Toronto, Ontario, to release Rev. W. G. Berry. . . Heard Dr. J. R. Mutchmor on working mothers. "In the industrial revolution children were taken from mothers," he said. "Now mothers are taken from children." . . Learned from H. David Archibald of the Ontario Alcoholic Foundation that there are 150,000 alcoholics in Canada, 1,200 new ones every month, and of the scientific methods used in their treatment. . . Deplored the high cost of housing and urged more reasonable priced houses for those in the low income brackets. . . Discussed remarriage of divorced persons and made suggestions to go before the General Council.

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Instructed the Executive of the Board to prepare for the General Council resolutions on the following subjects:

1. The priority of Worship.
2. Requirements for Church Membership.
3. Redeeming downtown communities.
4. Observance of the Lord's Day.
5. The family in today's industrial society.
6. Liquor Advertising.
7. Closing the gap between wages and salary on the one hand and farm income.

UNITY

(*Continued from page 27*)

leaders but upon the people. It does not depend upon practical considerations or upon any grandiose scheme for a big church. It does depend upon our interest in Christ's concern for a unity which would be manifest to the world.

Some realism might be added to the National Mission of the United Church if the fulfilment of Christ's prayer were included as one of the aims. Some impetus to union might be given if a number of the young ministers who showed their concern for the ecumenical movement by attending the Evanston Assembly at their own expense were appointed to the Commission on Union.

Sun Life Record

During 1955 Sun Life exceeded 1954 total by $65,000,000. It sold more than $761 millions of new life insurance. The President, Mr. George W. Bourke, stated that because of Canada's prosperity, and her increased population, he expected the 1955 level to be exceeded in 1956.

Publishing House Notes

Suitable Easter Gifts

We have two beautiful editions of the *Revised Standard Version New Testament* which are most appropriate for gifts to new Church members, especially those graduating from Communicant Classes at Easter time.

A small pocket-sized edition of the New Testament and Psalms, bearing the United Church Crest and a presentation page. It is printed on India paper and bound in a sturdite binding and enclosed in a gift box. $2.50.

A new illustrated gift edition, fresh from Great Britain in a deluxe binding and also boxed. This volume has a larger page size with clear reading text on Bible paper which makes a handsome gift. The coloured illustrations are most attractive. $3.50.

The Book Steward.

An M & M Analysis

AN ANALYSIS of the 1955 Missionary and Maintenance receipts:

1. British Columbia for a second year leads the Church in percentage increase. It has climbed to fourth place in giving per member.

2. Hamilton Conference deserves special mention. It took second place in percentage increase and also holds second place in giving per member.

3. Two of our 104 Presbyteries succeeded in getting every Charge in the Presbytery higher than 1954—Woodstock in the Maritimes and Perth in the London Conference.

4. Five Presbyteries increased between 20-30 per cent, Kamloops - Okanagan, Kootenay, Prince Rupert, South Alberta, and Westminster. Norway House increased 80 per cent.

5. Eleven Presbyteries, Abernethy-Yorkton, Algoma, Bermuda, Bonavista, Burin, Carman, High River, Portage, Qu'Appelle, Rock Lake, St. Paul, fell below the previous year.

Whether up or down, high or low, this Department extends its hearty gratitude.

H. E. D. ASHFORD,
Missionary and Maintenance Dept.

203 charges raise 50 per cent. of the whole M. and M. budget. 2,550 charges raise the remaining 50 per cent.

Ministers' Addresses

Rev. Lloyd N. Freel, Elliott Park, Ontario.

Rev. John Hurst, Secretary of Montreal and Ottawa Conference, R. R. 1, Dalkeith, Ontario.

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GOWNS—Choir and Pulpit—samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont., Dept. A 1.

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PULPIT and three Pulpit Chairs in good condition. Mrs. Ivan Lofthouse, R. R. 3, Jarvis, Ont.

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ASSISTANT MINISTERS WANTED

ASSISTANT minister required for St. Clair Avenue United Church, Toronto. Apply W. P. Agar, Secretary Pulpit Supply Committee, 729 St. Clair Ave. West.

FOR Religious Education Counselling and Pastoral visitation in Toronto Church. Apply Box 1210, THE UNITED CHURCH OBSERVER.

PASTORAL Assistant for July 1st or thereabouts for Mount Royal United Church, Montreal. Should be minister just retired or retiring with some town or city experience. Share preaching occasionally. Write minister-elect, Rev. Arthur Organ, 110 Prospect St. S., Hamilton, Ont.

WESLEY United Church, Brantford, requires assistant minister for well-established and active church. Interested persons write Stanley Jones, 46 Baldwin Avenue, Brantford, Ontario.

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Pulpit Vacancies

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Florence - Rutherford Pastoral Charge, Lambton Presbytery, a six-point charge with student assistant, vacant June 30, 1956. Interested ministers write Fred Fansher, R. R. 2, Florence, Ontario.

Drumbo - Richwood Pastoral Charge, Oxford Presbytery, vacant June 30, 1956. Interested ministers please communicate with Victor Stotesbury, Pastoral Relations Secretary, R. R. 2, Drumbo, Ont.

Silverton United Church, a three-point charge in Birtle Presbytery, requires the services of an ordained minister commencing July 1st. Write Mrs. M. S. Coulter, Silverton, Man.

Rosedale, B.C., three-point charge, will be vacant July 1st, 1956. Interested ministers please write Mrs. J. Bernard, Secretary, Box 21, Rosedale, B.C.

Pelly - Maloneck, three-point pastoral charge, Kamsack Presbytery, vacant June 30th. Interested ministers please write to R. K. Getty, Pelly, Sask.

Newly-formed Scugog charge seeks minister. Those interested write Leslie Smith, R. R. 2, Port Perry, Ontario.

Aberdeen-Vonda, two-point charge, will require the services of an ordained minister July 1st, 1956. Interested ministers please write Mrs. Kathleen Gordon, Aberdeen, Sask.

Francis, Sask., Regina Presbytery, vacant in June. Minister retiring. Interested ministers write Mr. Don. Buchanan, Francis, Sask.

Present minister, Trinity United Church, Merritt, B.C., retiring June 30th. Ordained minister required for this four-point charge July 1. Ministers interested please communicate with Robert M. Taylor, Recording Steward, Box 207, Merritt, B.C.

The three-point pastoral charge of Airdrie, Alta., is now vacant. Interested ministers please communicate with Mr. L. Farr, Airdrie, Alberta.

St. Paul's pastoral charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ontario.

The Fitzroy pastoral charge in the Ottawa Presbytery is vacant. Four-point charge with three preaching points per Sunday. Interested ministers please write to Hugh Baird, Fitzroy Harbour, Ont.

Bethel - Sherkston, two-point Pastoral Charge, Niagara Presbytery, requires minister commencing July 1. Apply G. M. Carl, R. R. 1, Port Colborne, Ontario.

Franklin Centre Charge, Montreal Presbytery, is now vacant. Interested ministers please contact Mrs. J. Manning, Franklin Centre, Quebec.

Vauxhall, two-point Charge, South Alberta Presbytery, vacant July 1st, 1956. Interested ministers please write E. A. Olafson, Secretary, Pastoral Relations Committee, Vauxhall, Alberta.

Ker - Tapleytown, six-point Charge, Hamilton Presbytery, requires minister by July 1st. (There is a lay assistant.) Interested ministers please write Mr. Leslie Thomas, R. R. 1, Stoney Creek, Ont.

Dunbarton-Fairport, two-point charge, in Toronto East Presbytery, will become vacant June 30th, 1956, due to the retirement of the minister. Interested ministers please write to the Secretary of the Pastoral Relations Committee, Miss Helen Bradd, Dunbarton, Ont.

Cookstown United Church, Simcoe Presbytery, vacant June 30th, 1956. Interested ministers write Hubert Lemon, Cookstown, Ont.

The Baddeck Forks-Middle River pastoral charge, having two preaching appointments, will be vacant June 30th, 1956. Interested ministers are invited to write to Mr. David MacRae, Recording Steward, West Middle River, Victoria Co., N.S.

Grace United Church, Sydenham pastoral charge, becomes vacant June 1956. Ministers please apply to G. H. Ankers, Chairman Pastoral Relations Committee, Box 185, Sydenham, Ont.

Westmount United Church, Oshawa, (officially a one-point charge as of June 30th) requires a minister. Those interested please contact Ernest R. Allin, Secretary, 42 Harris Ave., Oshawa, Ont.

Newly-amalgamated congregation of St. Paul's-Trinity Church of Nelson, B.C., desires the services of a minister after June 30th. Interested ministers are asked to please communicate with Mrs. L. G. Catley, 702 Observatory St., Nelson, B.C., Secretary of Pastoral Relations Committee.

Eramosa, two-point pastoral charge in Guelph Presbytery, vacant June 30. Interested ministers please contact Mrs. Allan Burnett, R. R. No. 3, Rockwood, Ontario.

Kerrwood Pastoral Charge, Middlesex Presbytery, pulpit vacant June 30, 1956. Interested ministers communicate with H. C. Langford, R. R. 2, Kerrwood, Ont.

Due to the approaching retirement of minister, Inwood Pastoral Charge will be vacant June 30th, 1956. Interested ministers write Grant Dundas, R. R. 1, Inwood, Ontario.

Iroquois Falls and Ansonville Charge in Cochrane Presbytery will be vacant June 30, 1956. Interested ministers please write or contact G. D. Adams, Chairman, Pastoral Relations Committee, Iroquois Falls, Ontario, Box 5.

Calvary Charge in Lambton Presbytery will need a minister for their four-point Charge beginning July 1, 1956. Will interested ministers please write Mr. Roy E. Bradshaw, R. R. 1, Wilkesport, Ontario.

Sun Life of Canada Again Increases Policy Dividends

New insurance of $761 million largest amount ever sold by a Canadian company in any year; $6½ billion now in force; Canadian sales up 24%.

Life insurance totalling more than $761 millions was purchased from the Sun Life of Canada in 1955, the largest amount ever sold by a Canadian company in one year. Sun Life's 85th Annual Report to Policyholders also discloses that life insurance in force now has passed $6½ billions, highest in the history of Canadian life insurance companies. The Sun Life has announced a further increase in policyholders' dividend scales for 1956 when $28 millions will be paid, thereby reducing the cost of insurance to policyholders for the 7th successive year. During 1955 the Company paid $136 millions in benefits to policyholders and beneficiaries, a new record. Living policyholders alone received over $94 millions. Total benefits paid since the Company's first policy was issued in 1871 now exceed three billion dollars.

In writing its record total of new life insurance during 1955, Sun Life exceeded its 1954 total by $65,000,000. In a year when sales of consumer goods were at an unusually high level and competing actively with sales of life insurance, the fact that an all-time record for life insurance could be established showed that more and more people realize life insurance protection is essential to family security, according to George W. Bourke, Sun Life President, who reviewed Company results for the 12-month period. The Company's Canadian sales of Ordinary insurance were up 24% and increases were also reported from the United States, Great Britain and other countries where Sun Life transacts business.

GROUP UP 42%

Included in total new business was $244 millions of new Group insurance; Canadian Group sales alone were up 42% over the previous year. Sun Life's worldwide total of insurance in force now has reached $6,534,000,000, an increase of 8.2%. Total Group life insurance in force stands at $2,312,000,000; the Sun Life has on its books one-third of all Group Life coverage now in force in Canada. Sun Life annuities in force provide for payments of $149,000,000 per annum, 88% of the total being Group pensions. The worldwide figure of life insurance and annuities in force may be considered the equivalent of $8,511,000,000 of life insurance. By territory of origin, this business is divided 48% in Canada, 37% in the United States, 13% in Great Britain and other Commonwealth countries, and 2% elsewhere in the world.

LARGE INVESTMENT IN HOME MORTGAGES

During 1955, Sun Life assets increased by $72 millions and now stand at $1,948 millions. Once again, mortgages were a principal outlet for new investment funds; during the year the Company placed some $108 millions in home and other mortgages, bringing the total Sun Life mortgage investment to $400,000,000. "The record construction of new homes in recent years has been financed to a great extent out of the premiums paid by policyholders to life insurance companies," Mr. Bourke said. "We provide financial security for the family through the purchase of life insurance and we help as many people as possible to fulfill their natural ambition to become home owners. The modern type of home mortgage whereby monthly payments are made against interest and principal is a most attractive form of savings for young married people," he added. The Company also made substantial purchases, during the year, of public utility and industrial bonds. "In making these investments we are seeking for our policyholders the highest possible interest return consistent with security of principal," said Mr. Bourke.

The Report revealed that the rate of interest earned by the Sun Life on its assets had shown a further increase during 1955, rising to 4.17%. With the credit policies of monetary authorities in world financial markets halting 1954's downward trend of interest rates, Mr. Bourke was of the opinion that the Company could continue to look forward to interest earnings "at a satisfactory rate" in the months to come.

A copy of Sun Life's complete 1955 Annual Report, including the President's review of the year, is being sent to each policyholder, or may be obtained from any of 100 of the branch offices of the Company throughout North America.